THE MISSIONARY HERALD

© *Ewing Galloway*

AT THE VIRGIN'S WELL TODAY IN THE HOLY LAND

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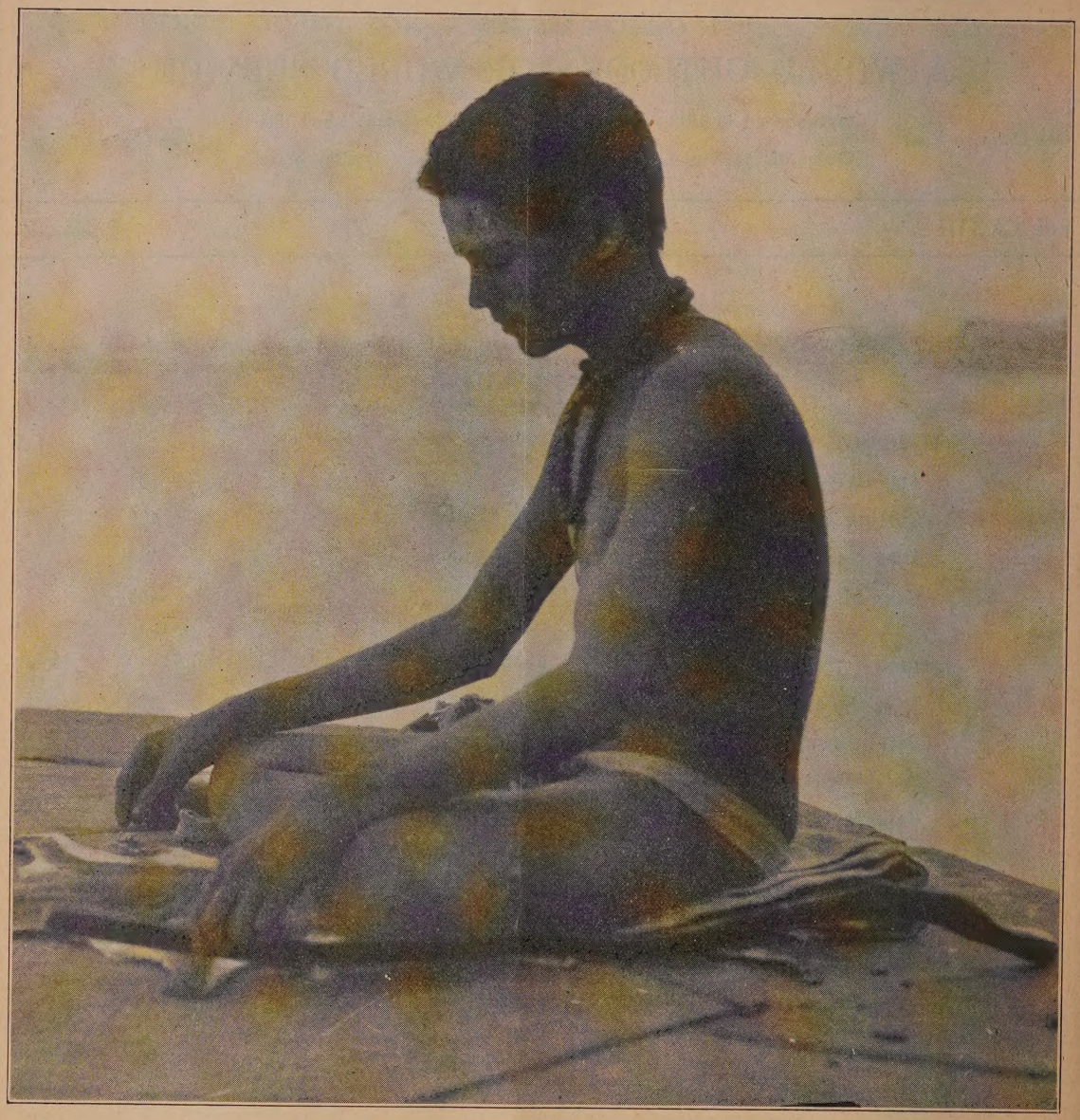


AT PRAYER IN BENARES BY THE HOLY GANGES

We take this way of drawing attention to that land across the sea which is being either maligned or defended by the thousands of readers in America, Canada, and Great Britain of Katherine Mayo's "Mother India." On another page we print some criticisms of this provocative book from Americans and Indians.

Has religion in India a real moral dynamic? Or does it tend to produce physical and social degeneracy? What about the regenerative forces there at work?

These questions naturally arise today.

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

THE BLOW FALLS

SEVERAL years ago the Prudential Committee of the American Board became convinced that through the natural and inevitable processes of expansion the work of the Board had outgrown the actual and prospective income. While individual and church gifts had increased materially in the years following the World War, particularly in 1920, the increase had barely kept pace with the steadily mounting cost of the work.

Confronted by the necessity of keeping the appropriations within the expected income, and conscious of an often vigorously expressed sentiment among the Board's constituents to the effect that any other policy would be regarded as unbusinesslike and as calculated to create deficits for the purpose of placing pressure upon the churches, a plan was outlined looking to extensive reductions in several of the fields of the Board. This plan, being presented at the meeting of the Board in connection with the National Council at Los Angeles, in 1921, and having been referred to a special committee, was most emphatically voted down. The opinion of the delegates was forcibly summed up in the words of one of the speakers, who said, "Reduction at such a time is *unthinkable.*"

Again at the Washington meeting of the Board and Council in 1925, a similar situation was confronted, it having been found that the churches had not responded adequately to the Los Angeles appeal. Again a serious cut was suggested and again the delegates disapproved, the opinion being expressed that when the conferences and the churches understood how grave was the case there would be an instant and hearty response. Accordingly, in 1926, the Prudential Committee made the annual appropriations on the old scale, in the hope of maintaining the work at its present level. A deficit ensued.

Are we warranted in continuing such a policy in 1927? This was the main issue this fall when the full Committee of thirty-six met to pass upon the appropriations for 1928. The recommendations of the several missions were ably presented by subcommittees which had been holding meetings for a month previous. It was found that the appeal of the work in lands like Turkey, Japan, China, India, Africa, the Philippine Islands, and Mexico was of an almost compelling nature. Slight cuts were suggested here and there, especially in China, as a result of the reduction of the missionary force in that land, but any retrenchment affecting the substance of the work was considered out of the question. Again the word *"unthinkable"* came to the front.

But even more compelling was the consideration of a deficit of $148,000 on the last fiscal year. Clearly a committee which has a right to the name "Prudential" can no longer continue to make appropriations on the strength of well-meaning but ineffective resolutions made at annual meetings of the Board, even when these are backed by the National Council and the Commission on Missions. In the last resort the Prudential Committee is responsible to the churches and the individuals who furnish or do not furnish the funds. It became painfully evident that the time for cutting had come.

And so the long-withheld blow has fallen. Following nearly two days of solemn deliberation, the Prudential Committee voted, on October 28, to appropriate for the year 1928 the sum of $1,812,115.02, which is less by about $103,000 than the total of the sums appropriated a year ago by the American Board and the three Woman's Boards. By that very considerable amount the work is to be cut down. The reduction will be distributed so as to result in as little damage as possible, but that our missionaries are to be handicapped on nearly every field and in nearly every department of the work is beyond question. What this means to them is suggested in our following editorial.

We are concerned here with the effect upon the churches at home. The blow falls upon them as well as upon the noble men and women at the front. As partners in the enterprise, they must feel that, in so far as they have come short, the distress, the sorrow, and the shame of it all is theirs to bear. Just here, to our thinking, light begins to shine. If we people at home take this thing to heart, it will carry its own corrective. What recurring resolutions of Board meetings could not accomplish may be brought to pass as the stern necessities of the case become known. It appears that we had to be *shocked* into attention.

The officers of the Board and the members of the Prudential Committee have not lost faith in the churches which stand back of this great enterprise. Here and now they renew the expression of that faith. If the falling of this heavy blow upon our missions and missionaries does not have an immediate effect at home, it will be because in National

Council, State Conference, and local church the Congregational people have decided to reduce by a series of drastic steps the work which for more than a hundred years has been their glory and crown. That they will deliberately enter upon a policy like this we cannot for a moment allow. Such a course would indeed be *"unthinkable."*

BUT WE AWAIT THE VOTE OF CONFIDENCE WHICH MORE GENEROUS GIVING WILL CONVEY.

CUTTING DOWN ABROAD

FOR several weeks prior to the action on appropriations referred to above, subcommittees on the different countries studied the estimates from the missions, eliminating all items which in their judgment might be omitted this year without disastrous loss to the work. The results of this thorough scrutiny were laid before the Appropriations Committee of the Prudential Committee, which in turn reduced the amount by $56,000, and later decided upon a reduction of $19,000 more.

The reduction was made by cutting out items that could ill be spared with due regard for the work. For instance: the missions had asked for 106 new missionaries, to staff adequately the different institutions and the work and replace deaths and withdrawals. These requests had been before the Subcommittee on Reinforcements, which, after careful consideration of each individual case, had decided that sixty-six new appointments ought to be made this year and sent out. It was finally voted, however, to cut down the sixty-six seriously needed to thirty as the maximum number that could safely be authorized in the face of the necessity for reductions.

Thirty out of 106! And of these thirty, no more than twenty new appointees can be allowed to sail for the field during the present fiscal year. By this decision several thousand dollars are saved on this year's budget, but at how great a sacrifice to the work! Overburdened missionaries are denied aid where the work has largely increased, while the missionary force has either remained almost stationary or has become quite depleted.

Then came the question of continuing the new hospital at Cagayan in the Philippines. It called for $2,000 more than it could earn from fees in order to keep going. The only way out was to close it for a year. $2,000 was "saved." [1]

[1] NOTE: Since the above was written a member of the Prudential Committee has made a gift of $2,000 to keep the hospital open for a year.

There were requests for residences in order t make the lives of missionaries more safe and com fortable in tropical countries. These had to be de clined. A residence in Rahuri, India, was denied a a "saving" of $5,000; declining a house for a new missionary in the Pacific Islands "saved" $2,500– though this was later provided for from othe sources; and two residences in Mt. Silinda were de nied at a "saving" of $6,000.

The Chinese Church of North China asked fo an appropriation to engage eighteen Chinese worker to take the place in part of missionaries who hav withdrawn. This number had been reduced alread to fourteen, but the final figure had to be twelv a "saving" of $2,333.

Petitions for two new chapels in Mexico wer denied and $3,750 "saved"; while turning a deaf ea to appeals for eight pastors in the Philippines "saved some $2,880. Requests for Bible-women in Madur were reduced by $2,566; a request for the Matsu yama Night School (Japan) by $1,335, and for th Matsuyama Girls' School by $1,750. In truth, it a long and heartbreaking story which need not b further detailed here.

If the Board had met the very conservative e timates of need from the various missions it woul have had to appropriate at least $200,000 more tha last year. There were other requests for much large sums looking to expansive programs which receive no serious consideration in the face of condition here at home.

As stated, however, in the previous editorial, th appropriations for the Board's budget for 1928 a $103,000 less than the amount actually used last yea thus safeguarding a possible deficit at the end the year, but at what a price! With the appropri tions made, the work will go on, but had the Com mittee been able to add 10 per cent more, it wou have meant more effective handling of many critic situations in fields of pressing opportunity.

THE WORD OF A WISE LEADER

"It is a fallacy to assume that the same income can be counted upon for a diminished or even a stationary work. . . . Contraction of work will mean the contraction of income. . . . What we need is ceaseless progress and advance."

Robert E. Speer, in a letter to the Editor.

MISS EVA SWIFT DECORATED AT MADURA

A FEW months ago the news came from India that Miss Eva M. Swift of our Madura Mission would be given the silver Kaiser-i-Hind medal, a decoration conferred by the King Emperor for distinguished public service. For forty-three years Miss Swift has been giving her life unreservedly to India, centering her work about the Lucy Perry Noble Institute for Women in Madura. These decorations are usually bestowed at some great state function by an official representing the King. Miss Swift declined an invitation to receive the Kaiser-i-Hind medal from the Governor of Madras, at an investiture held just before the state ball, preferring to receive the honor among the Indian people of Madura, who know her so well and would wish to share in the event.

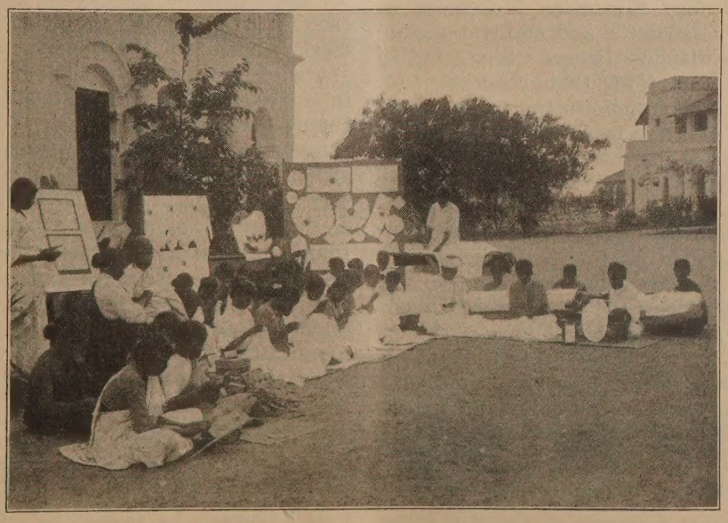
The decoration was finally given at a special Durbar held at the Palace at Madura, July 30. At least 1,000 people assembled in the great hall to see the Collector, the highest official of the district, pin the medal upon her left shoulder, as prescribed by His Majesty. It was indeed a colorful occasion, attended by the chief officials of the town, the heads of police in uniform, the municipal chairman and councillors, judges of the courts and lawyers, and, to Miss Swift's great pleasure, Christian representatives of all the churches, including the Roman Catholic. Many Christian Indian women were present, for members of the Christian Woman's Association had received invitations.

The students and teachers from the Institute, who marched for a mile or more between rows of turbaned police *en route* to the palace, had a section of seats especially reserved. We venture to say that the occasion meant more to them than to the missionary up on the raised dais with its crimson-carpeted steps and the dignified bodyguard.

The Kaiser-i-Hind medal is generally given in recognition of special achievements in social service or education. Miss Swift deserves it on both accounts. In connection with the Lucy Perry Noble Institute, she has started projects which have met with wide approval from Indians. Among them are: a model bank where pupils of the school are taught to earn and save; a model store where the business of buying and selling is taught them; and a model home where the young women learn to do all the necessary house duties, learn to assume responsibility for buying the food and, in the case of the older pupils, to act as "mothers" of families of younger girls. Miss Swift works on the basis of adapting the best in Indian life to the most up-to-date and approved way of living.

Then there is the "Woman's Exchange," an organization of Christian Indian women on lines similar to our Y. W. C. A. Under Miss Swift's leadership a building has been put up where all types of social service and religious programs are carried on. Here both Christians and Brahmins enjoy the library and mingle for recreational events, health lectures, temperance talks, etc. The twenty-eight Bible Classes and Prayer Groups which meet here weekly are led for the most part by Indian women.

A consecrated, tireless, forward-looking missionary is Eva Swift, whose love for India and for Christ shows itself through these activities and many others. We are glad to add our congratulations to those of her many Indian friends for the recognition that has come to her from high quarters.



THE LUCY PERRY NOBLE INSTITUTE
Class in the Industrial Department

THE WORLD WINDOW

By C. H. P.

The Return of the Native

We do not refer to the well-known novel of Mr. Hardy bearing this title, but to the come-back of the native preacher, teacher, worker, of the native Christian generally in lands like China, India, and Japan. For a number of years the idea has been entertained that native Christians of all sorts, especially those of education and culture, object to being so designated. The good old word *native*, it has been impressed upon us, has become a term of derogation and reproach, implying a person of inferior quality as compared with the foreign resident. The fact that Americans, especially those of the old stock, are proud to be known as natives of the soil, and that *bona fide* Britishers, Frenchmen, and Germans feel the same way, has counted for nothing. The word *native* in its original proud meaning must go, because certain supersensitive and not always well-informed Orientals were having their feelings hurt. So we have been talking about "nationals" and of "indigenous" populations, and using all sorts of awkward circumlocutions. The occasional use of *national* as a noun may perhaps be defended as a convenient synonym, but in spite of the exhortations of missionaries and editorial writers, such usage has not commended itself to careful writers, who would reserve for it a distinctive meaning. As for *indigenous*, Dr. Robert E. Speer, who knows how to stand out against fads, whether missionary or otherwise, punctured the notion effectively when he asked "Who would care to sing 'My indigenous country Thee'?"

Now come the signs of returning sense. It appears that the Missionary Education Movement is issuing four books by scholarly and eminent representatives of mission lands—Japan, China, India, Africa—in which they set forth their conception of the place Christianity should hold in the life of their own people. In each of these books the word *native* is used as we would use it in New England or the South. When attention was called to this fact and it was intimated that probably the publishers, heedless of popular clamor, had substituted *native* for *national*, it was found that all four writers had expressed a preference for the older term, and so, by their own free choice, "natives" they were called. The example of these authors should have a wholesome effect. Hereafter, if any person in the American Board circle wishes to talk or write as of yore about native preachers, native workers, and native Christians, on the best of authority he is entitled so to do.

Japanese on the Pacific Coast

Dr. Sidney L. Gulick, formerly of the American Board now of the Federal Council, has issued a bulletin giving his impressions, under ten heads, of the present status of opinion in respect to the Japanese Exclusion Acts. In the briefest possible summary of his leading points, he finds that anti-Japanese agitation has ceased; that there is little evidence of lessening anti-Japanese prejudice; that not a few Americans realize that the Alien Land Laws are in principle unjust to Japanese and injurious to Americans; that these laws are rapidly becoming ineffective; that many Americans now see that the Exclusion Act was a needless humiliation to Japan and would like to have Congress place Japan on the quota list; that the lurid prognostications as to the rapidly increasing Japanese birth rate are not being fulfilled; that the number of Japanese engaged in agriculture in California is diminishing; and finally, that the Japanese seem to be facing a discouraging situation, with dogged determination to make the best of it, the Exclusion Law not affecting them save as a matter of race dignity and honor.

Song of the Japanese Millhands

A song said to be popular among over-worked girls employed in Japanese mills has been thus translated:—

"Although the petals of the cherry fall,
Yet when spring comes the cherry will bloom again;
But, alas! when shall I bloom?
There is no time for the flowers of my heart to grow."

Governor-General Saito of Korea Sent to Geneva

Regret is being expressed in Korea that Governor-General Saito of Korea has been transferred to head up the Japanese delegation at the Geneva Conference on Armaments Limitation. This is, however, a marked honor for the Governor-General, whose eight years of service have made him scores of friends in Korea, quieted many difficulties, and done a most commendable piece of work. The new man, Acting Governor-General Ugaki, former Minister of War, although arriving with full military honors, states that he intends to live and work as a civilian. Rev. H. B. Newell, who visited Governor-General Ugaki, found him a very approachable gentleman, with an interest in the churches and missionary work. He also expressed sympathy with the movement now underfoot to abolish public prostitution. The Japanese Christian Council has just recently presented a petition signed by some 12,000 citizens.

Contrasted Islands

Vice-Admiral Somerville, who has been conducting a hydrographic survey in the South Pacific, says that wherever he found the missionary at work he was enabled to carry on his enterprise, not merely without hindrance from the natives, but with their

villing help. In one island, which he found to be "tremendously Christian land," the people would not allow the bluejackets to carry a single article up the precipitate hills, but insisted on doing it themselves. Far different was it at Malekula. "The distance between the two islands is only sixty miles; but if they had been separated by half the globe, the contrast between the conditions of life in each could not have been more strongly marked. We found ourselves suddenly thrust out of what almost might have been called 'civilization' into the darkest savagery and incessant war. The Admiral, writing of his experiences in *Blackwood's*, says: "If Christianity produces mutual trust and friendliness between whites and blacks, as in these islands is the case, the hydrographic surveyor, to whom such conditions are essential to the carrying through of his work, must emphatically throw in his lot with the missionary who has brought them into existence." "In Malekula," he explains, "we began our work with the landing of armed parties instead of surveying parties, and with the manipulation of rifles instead of theodolites."

Seed Sown in Turkey Springs Up in Argentina

A letter from Buenos Ayres, sent to the *World Call* (Disciples of Christ), says: "Last week I went with Miss Zona Smith to the home of some Turkish people. In Turkey they had come under the influence of a Christian mission, and after coming to Buenos Ayres asked for some one to come and hold services at one of their homes. As a result Miss Smith is now holding meetings on Sunday and a woman's Bible class on a week day. These people are not only interested for themselves, but make it a point to invite a number of their neighbors. Perhaps some missionary in Turkey is wondering if his work is counting for anything." Is he one of the American Board's workers who is unaware that the seed sown by him has been wafted across the Atlantic Ocean to spring up in far-away Argentina?

A Friendly King

The King of Siam has ordered that the highway from Chiengmai to the leper asylum of Dr. McKean, Presbyterian missionary, shall be paved at government expense, so that the doctors, patients, and visitors, although relatively few in number, may not be inconvenienced by the mud in the rainy season. The King recently visited Prince Royal's College and asked Mr. William Harris, the Principal, if many boys became Christians, adding with a frank smile, "You know I have no objection whatever to their becoming Christians." This from the head of a Buddhist state was significant, indicating, as Mr. Harris points out in *The Presbyterian*, how far they have come since that day nearly sixty years ago when two of the first Christians in Chiengmai were clubbed to death by order of the chief of the province.

Oh, for a Messiah!

This was the head-line of an article that appeared a few months ago in a widely circulated newspaper of India. The author, Bepin Chandra Pal, is a distinguished publicist and political leader in Bengal. After criticizing present conditions in his country, he says: "Our salvation could only come from the emergence of some towering and spiritual personality completely *en rapport* with the most advanced thought of the age and profoundly inspired by the highest ideals of national regeneration. Such a personality may possibly breathe new life into these dead bones, revive the decadent moral fervor of the people, and administer to them the baptism in fire without which there can be no new birth either in individuals or in nations. All we can do is to pray for this saving force and loyally train ourselves for accepting its lead when it comes. This sounds almost Messianic. But India needs a Messiah at this juncture."

The number of Biblical phrases in this brief extract is noteworthy. Though they may not be used in their full significance, the fact that such language is becoming common in India is symptomatic of an atmosphere surcharged with Christian ideals, and even with Christian terminology.

President Coolidge on American Prosperity

The address by President Coolidge at the anniversary of the Carnegie Institute, Pittsburgh, has not attracted the attention it deserves. Nothing he has said emphasizes more effectively his belief in spiritual versus material values, or gives a finer expression to his oft-stated conviction that America is fundamentally idealistic rather than materialistic and mechanical. The address is full of pith and point and abounds in quotable sentences. Here is one: "The question for the determination of the American people is no longer whether they will be able to secure prosperity, but rather what use they will make of their prosperity. It is only in its use that we can justify its existence. The answer will undoubtedly be found in the religion, the education, and the art of the people." The closing paragraph is one of real eloquence and it furnishes an admirable answer to the criticism and sneers of those—an increasing number in recent years—who hold that our civilization is essentially selfish:—

> There are still some who sit apart, who do not see, who cannot understand. To them our industrial life is the apotheosis of selfishness. They cannot realize that the rattle of the reaper, the buzz of the saw, the clang of the anvil, the roar of traffic are all part of a mighty symphony, not only of material, but of spiritual progress. Out of them the nation is supporting its religious institutions, endowing its colleges, providing its charities, furnishing adornments of architecture, rearing its monuments, organizing its orchestras, and encouraging its painting. But the American people see and understand. Unperturbed, they move majestically forward in the consciousness that they are making their contribution in common with our sister nations to the progress of humanity.

HOW THE WATER CAME DOWN TO POLYGON

By CAROLINE SILLIMAN

Miss Caroline Silliman of New Canaan, Conn., became a missionary of the A. B. C. F. M. in 1909, being stationed at Van, where she went through the siege of 1915. Later she assisted in relief work, and is at present Superintendent of Education at the large Near East Relief orphanage at Leninakan, Armenia, and is also in charge of the 4,000 boys who live at the center known as "Polygon."

EVERY year the boys had the garden longing. They asked for seeds and received them, even though we knew that the result would be discouraging, due to lack of water. The boys sowed, and tended, and watched so eagerly, and all went well till the first of June, when, as a rule, the rain ceases. Then came the difficulty when there was not water enough and the plants began to droop and dry up.

For two years the government had been carrying on work on an irrigation project. It was to bring water from the Arpa Chai (Barley River), the boundary line between Turkey and Armenia. To do this, two long tunnels had to be drilled ten miles away up in the hills to bring the water out of the river where it was high enough to flow onto our plain. The river is down in a deep gorge of solid rock and it meant a big piece of work for poor little Armenia.

How eagerly all the boys looked forward to the spring, when it would be possible to have real gardens—to have a real harvest! The water wa promised for May 25. There was nothing to d but proceed on faith. The boys planted and du canals, and ridged the beds—carrots, beets, onions potatoes, cucumbers, radishes—sixty acres of them transplanting work, of course, must be held up.

Days and weeks passed by the promised date, an still no water—work yet to be done on the mai canal. A couple of belated but generous shower gladdened the anxious gardeners. Then at last, o June 21, the water came through. Much rejoicin on the part of the people, imposing opening exercise up in the gorge of the river, where the gate int the tunnel was raised by the hands of Dr. Nanse and visiting officials from Moscow, Tiflis, and Eri van. The water came out and flowed as per schedul along the canal out onto the plain. There must b a place for demonstrating the actual process of irri gation. Where could it be? The villagers and peopl from the town holding land on the plain had no had the faith to plant, so the demonstration had t

Some of the Boys at Work in Their Gardens

take place in our boys' gardens. There were the soldiers in fine array, with the military band, the visiting officials, and thousands of the people. The older boys were ready, some with cabbage plants, some with shovels, and they had their first lesson in irrigating, with the crowds to cheer and appreciate their work.

DR. NANSEN AND SOME ORPHANS

But the fun was when one of the streams came through the large general garden to the individual plots of the little boys. There were their little ridged-up plots, there was the water running by in the canal, too low to flow onto their row of thirty seedlings. What to do! They ran for condensed milk cans, till now used for carrying what water had been available. They dipped and poured, dipped and poured. Finally it occurred to one small boy that there must be a better way, so he stood in the stream and shovelled the water with his hands onto his garden. Many followed his lead. Then it dawned on some one—they were only ten-year-olds and had never seen irrigating—that there must be a better way than that with all that water flowing by. He tried to back the water up by standing in the stream with his feet spread. Almost, but not quite high enough to flow in. An American relief worker picked up a bunch of dried weeds and showed it to the boy. He had the idea in a flash and made his little dam of weeds with soil on top. It worked, and in two minutes the little dams were ready wherever the water could come. The boys worked just like beavers and were so eager and happy! No more disappointments over dried-up gardens. They had great visions of their garden produce, and what a welcome addition it would be to the meagre, monotonous orphanage fare. "This is the biggest day of our lives," remarked one little fellow as the boys were going to bed that night.

We who have to plan for their education are just as glad for the gardens as the children are. On their own initiative, the older boys made a good swimming pool in the middle of the acres of potatoes. One part is shallow for the little ones—how they love it!—and the remainder deep enough for the older ones to swim in.

The gardens certainly are associated, in the children's minds, with a good time. Their value to the physical, mental, and moral well-being of the 4,000 boys has been greater than I can tell.

MISS SILLIMAN AND HER CHILDREN

REMINISCENCES OF JAMES L. BARTON

XII. MY WORKING RELIGION

MY original religious thinking, so far as I thought at all, was conservative. As a child I lay awake many a night imagining the horrors of the endless fires of hell so vividly portrayed by the evangelist at meetings in the schoolhouse. I felt the bottom had dropped out of all religion when in later years it began to dawn upon me that the six days of creation were not in the same week. My seminary course came just as higher criticism was attracting attention, and my instructors looked upon it as a German device to discredit the authority of the Bible.

Upon my way to Harpoot in 1885 I was asked to preach in the Scutari section of Constantinople, where the audience was composed largely of missionaries and students of the Girls' College from Barton Hall. In this sermon, a favorite of mine, upon the Atonement, I set forth with irrefutable logic how God, through the vicarious sacrifice of His only Son, could be just and at the same time the justifier of all who accept the sacrifice, and that this was the only way in which the world could be saved. Dr. George W. Wood, a Princeton student many years before, remarked to a person present that he could not have done better himself, which was the last word for orthodoxy. Not long after this Barton Hall burned, but there is no evidence that it was due to the warmth of that sermon.

My first trouble came when I began to prepare to teach Biblical Theology at Harpoot to a bright class of college graduates. I found that what I had been taught did not meet the situation. I was forced to go over again all my Biblical studies and build up for myself anew the record of the expanding development in the revelation of God to men as set forth in the Old Testament. I gave months to this work before I dared to face the class.

My first preaching in the mission field was theological. My chief concern was to explain the doctrines in which my Armenian audiences had been reared, and to which they gave full consent. It soon began to dawn upon me that their super-orthodoxy gave them little comfort amid a life of great sorrow; that it seemed to afford them no help in meeting overwhelming temptations; that it brought no joy or love into lives saturated with discouragement —lives whose chief hope of peace lay in the land beyond the grave. I was thus driven to a new emphasis upon the life and words of Jesus Christ as a motive for a corresponding life in us. I ceased placing supreme emphasis upon preparation for another world and began to urge the necessity of getting right with God that one may become fit to live among men in this world and in a way to win the approval of Jesus. I emphasized the truth that redemption is now for this life, that the abundant life Christ gave begins now, that if one makes Christ his life here and now he need have no concern as to the future. I have never been able to get far away from this doctrine, which has seemed to be as good a working theology for America as for Turkey.

When I came into contact with Kurds and Turks who had no Christian doctrinal foundation for any kind of thinking, I found the same message was called for; they needed to be introduced to Jesus Christ through the simplicity of His teaching and the purity and integrity of His life; only by such a process as this could the caricature of their conception of the meaning of Christianity be corrected. The more I have come into contact with peoples in the Far East, with their multiplicity of religious traditions and practices, the further I have been removed from my earlier conception of a complicated system of theology for the world. I am convinced that theology is not Christianity; that the message for the world is not a system of doctrine, but a Life, and that the message is most effectively preached, not by sermons, creeds, and rituals, but by a life in which Christ dwells and through which He speaks and lives. I have become surprisingly content to give to peoples who do not know Him His words, to help them know the life He lived on earth, and then to leave them to express their conclusions and their experiences of Him in whatever creed or form of doctrine they choose. My task I have felt to be completed when, to the limit of my ability, I have introduced them to Jesus Christ, my Lord and Saviour and theirs.

We of the West have been too ambitious to shape the mold in which the people of the East shall cast their experiences of God. We have hampered and stifled self-expression, if such seemed to run counter to our own sectarian traditions. The Holy Spirit can and does speak to and through the minds and souls of devoted Japanese, Chinese, Indians, and Africans, with as much warmth, power, and authority as He ever spoke through the apostolic fathers, and now speaks through the leaders in the modern church.

In 1884, when I applied to the American Board for missionary appointment, the air was surcharged with theological electricity. Whatever position a young theologue took, he was pretty sure to be challenged by one side or the other and it was practically impossible to assemble a council anywhere in the United States in which there would not be represented a theological right and left wing. At the same time, there was much general confidence in the utterances of Scripture upon any theological question. Forty years ago a proof text was the final court of appeal to many, if not most, ministers and laymen. Therefore, when it became necessary for me to write my ordination statement, I did so almost wholly in Scriptural language. After I had read this statement there was some hesitation on the part of the Council as to what to do next, when one of the members of the Council seemed to voice

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he sentiment of the body in saying, "It is impos-
ible to take issue with the Scriptures." Thus I got
y at a time when better men were held up.

My working system of theology has been of a
imple and practical character. I have never felt
alled upon to explain God's ways with the world
r to justify His acts. I have been content to recog-
ize Him as in all and over all, God blessed forever,
he Creator of men's bodies and the Father of their
pirits. Jesus Christ has been to me my example,
ıy teacher, and my Saviour, and the Saviour of the
vorld. I have confidently believed that He wanted
ll men to be saved, and expected that I, and others
vho professed themselves to be His followers, should
pare no effort and shrink from no sacrifice in order
o carry out His will. I have never understood the
'rinity and have never attempted to explain it. I
ave never tried to explain to myself the virgin birth
nd the resurrection, but I know that the divine Son
f God lives. I have never attempted to write out
creed for myself and have never been conscious
f a need for one.

At a time when there was much controversy about
ıe second coming of Christ, a woman of command-
ıg force whom I had long known and who was a
ersonal friend, came to me with serious mien, closed
ıe door, and said:

"I have come to ask where you stand upon the
econd coming of Christ."

She extensively expanded her question, explaining
hy she had come to me with it, and then waited
or my reply. I answered:

"My chief concern is with a thousand million
uman beings now living who have not yet heard
ıat Jesus Christ ever came to earth, or that He
ft a message for them. This task is so tremen-
ous and absorbing that I have never had time to
ok up the probability of His coming again. When
ese thousand million of people know that Christ
ıs been here, and when they have heard His mes-
ge, then, it seems to me, it will be time to begin
look into the question as to when He is coming
gain, and what that coming again will signify to
e and to the world."

She replied: "You are losing a wonderful per-
nal consolation in the knowledge that Christ is
ming again to earth."

I answered: "In the face of the overwhelming
sk now resting upon me and the Christian Church,
can find no place in which to seek personal con-
lation apart from that derived from a conscious-
ss that I am trying to carry out my Lord's com-
and to let the millions now living have a saving
owledge of Him and of His eternal gospel of life
d redemption."

Neither one of us was converted to the opinion
the other, but we came to understand each other's
sition and parted friends.

I have always interpreted "duty" in terms of
ivilege. The word has always had for me a wel-
me sound. It was this that put me into the min-
ry, sent me to the mission field, brought me home
d landed me in the office of Secretary. When a
line of action seemed a clear path of duty, to walk in that path became a pleasure. I have never thought to circumscribe my actions by the dictates of *duty* or *obligation,* but have always felt free to advance into a new field of opportunity as a privilege.

I had trouble with the question of "faith." I asked myself repeatedly, Is the Christian faith reasonable? Do I use "faith" as an excuse for not thinking or as a method of self-deception by which I attempt to convince myself that something is true of which I have grave doubts? I could not understand God or comprehend a plan of salvation that called for the coming of His son in the form of man to pass a brief life on earth, to be betrayed and crucified by those He came to save. I could not with the limited plummet of my very finite mind fathom the truth of these stupendous assertions. Was I deceiving myself when I declared that I had faith in the possibility of redemption through the crucified but ever living Christ?

I looked about and discovered that the activities of the world are based for the most part, not upon knowledge, but on faith in that which is not proven. The inventor conceives a theory and, with faith in its practicability, proceeds to act upon it as if it were true. Nearly all of the great discoveries in the world of science have been made by men who gave themselves and all they had and were to an unproven hypothesis as if they knew it to be true. They pursued their quest until the proof became clear. The explorer, the investigator in every department of science lives by faith; the entire commercial world, the daily business transactions of our lives, our social relations, are made possible only by a faith in commercial organizations, in the permanence of our social and political establishments, and in the orderly continuity of natural laws.

In our Christian faith we cannot know and understand all. We have the historic record of the utterances of Jesus Christ and the story of His brief life

Courtesy of the Boston American

DR. BARTON SPEEDING THE MISSIONARY

Saying good-by at the Rooms to Miss Harriet Yarrow (left), bound for Gedik Pasha School, Constantinople, and to Miss Ruth C. Hitchings (center), latest recruit for the American Collegiate Institute at Smyrna.

and the power of His personality as manifested in the small group of men who knew Him best. We have the evidence of the centuries to the ever-living power of the Christ: we have the personal testimony of millions as to their experiences of Him and the power of His life. Not to have faith in Him, not to act as if that faith were certain knowledge seems to me unscientific. Through action on faith I have come to a new measure of knowledge by experience; so that much that was unknown before has become known, and I live in confidence that yet new fields of knowledge will appear as faith leads the way.

Many have called me an optimist and I have never been inclined to deny the charge; optimism is the essence and soul of my religion. Peter and Paul and the whole body of disciples were optimists as they faced a hostile world with the message of the Gospel of redemption. Jesus Christ was an optimist when He prayed that His joy might descend upon His disciples, and later, when He sent them forth to make converts of all nations. I recognize hindrances and opposition to the progress of the Kingdom of God on earth, but I do not concede that these will ever be able to thwart the divine purpose.

In studying the history of the advance of Christianity in the world, beginning even during the life of Our Lord, I have noted that events which at the time seemed to be wholly disheartening later proved to be of supreme value in promoting the cause. The pages of history are full of examples of disasters that have eventuated in new triumphs, of tragedies that have fixed the dates for reckoning new victories. If one looks back far enough and gives adequate attention to the laws of the growth of the Kingdom, he cannot fail to see that opposition and persecution are inevitable and that these are as necessary for the spiritual growth and strength of the church as they are for the proper development of the body and the establishment of moral character in the individual. My only fear has been that of failure to see and understand what each new opposing situation would teach me.

As a Christian I am incapable of recognizing defeat. This does not by any means signify inability to see and appreciate the obstacles which seem to hinder and at times to threaten the very foundations of the Kingdom; they are there not to be submitted to, but to be overcome, and they should throw us back upon a restudy of our commission and of history, that the lesson taught may be rightly learned and effectively applied. I do not see how a pessimist can possess a message to a troubled world or bring cheer and hope and enthusiasm to the cause of Christ as it faces the forces of evil and moves on to its inevitable triumph. Faith, hope, assurance, conviction are the slogans of the triumphant Christ which I believe He expects every disciple to adopt and apply here and now.

MISS MOODY RETIRES

"SO you are leaving us?" said the News Editor to Miss Maria T. Moody, a gray-haired, pink-cheeked woman whose erect carriage and bright blue eyes gave the lie to her repeated assertion that she was seventy years young.

Yes, Miss Moody, who by her determination to do her level best at the job assigned to her on the *Missionary Herald* subscription lists has made herself a familiar and dependable figure in the Purchasing Department of the American Board for the past twenty-five years, is leaving her desk for good on October 29.

As a matter of fact, most of the first eight years of her life with the American Board were spent in the Purchasing Department in other capacities, but seventeen full years are the number devoted to presiding over the destinies of thousands upon thousands of *Missionary Heralds*, a work that has meant the unraveling of many tangles. Tangles, it might be said, caused by subscribers who innocently precipitate hours of research because they forget that carelessness on their part in the matter of renewal notices and changed addresses will cause havoc in the ranks of the best brought up mailing lists!

"The trials and tribulations of running a subscription list are almost beyond belief," said Miss Moody with a laugh. "Much of the work simply has to be done in a rush and there are many chances for errors to creep in—and subscriptions to be omitted. If only our subscribers would notify us at once of non-receipt of their magazines we could quickly adjust the matter. Sometimes we do not hear of such an omission until the year is nearly past."

"It is evident, then, Miss Moody," said the interviewer, "that considerable help could be given your department by the folk outside if they only knew just what it is that gums the works? Suppose you make suggestions, cite a few examples, as it were!"

And Miss Moody settled to the task with the same spirit that she has shown in her work for the past quarter century.

"There are a number of ways in which our subscribers could assist us in trying to reach our goal of perfection," she said. "For example, if they would only look on the wrapper of their *Herald* and make a note of the name as it is written. Is it 'Mrs Thomas J. Jones' or 'Mrs. Sarah H. Jones'? Then when sending in a renewal, see that *the same name is used.* Otherwise we have reason to think that it may be a new subscription and that the old one has not been renewed. Again, when changing an address, please send the old one with the new one."

"Why is that, Miss Moody, aren't your names arranged alphabetically, so that the address can easily be checked off?"

"That's a good question. No, they are not. And that is something many folks do not realize. Posta

egulations require that magazine subscription lists nust be classified as to states, towns, or cities; herefore if we are not told the old address we can't ind your name without going over the entire state, r even country."

The Special Mailing List for Pastors of Congre-ational Churches is one that Miss Moody has tried ard to keep accurately. "The pastors are our good riends," she said, "and we realize that they have nany cares and responsibilities. So we are espe-ially grateful when a pastor, in sending in a hange of address, states that he has been called to a specific church, in a specified place, instead of simply asking us to change his address."

Much time and worry would be saved the sub-scription department, Miss Moody points out, if in every connection full names and addresses were sent in on the blanks supplied, neatly and legibly written. Not just a last name, trusting to the department to look up the missing initials and supply them, but the full name as it has always stood on the magazine wrapper.

"I think," said the Interviewer, turning away from shop talk, "that the *Herald* readers would be interested in knowing how you happened to come into the American Board in the first place."

Miss Moody's eyes twinkled.

"I wasn't awfully young when I began my busi-ness career," she said. "I had been teaching thir-teen years before I entered a bank as a clerk. I remained there three years. In July, 1902, I came to the American Board as a vacation substitute in the Secretarial Department. I worked first for our beloved Dr. Barton. After vacation, instead of leav-ing, I was given an opportunity to transfer to the publishing and purchasing departments. There I met and served many missionaries, and there my in-terest in foreign missions was thoroughly awakened. Prior to that time I had not had much serious thought about them. But from then on through the years my interest has strengthened and grown."

Eight years of work followed before Mr. J. G. Hosmer, who was purchasing agent at that time, asked Miss Moody to look after the interests of the *Missionary Herald* Lists. But the suggestion didn't please Miss Moody at all. She admits that she hated the idea—but finally decided to try it out.

"Having decided to take on the work, I deter-mined to do my level best to keep the list as ac-curate as possible and make perfection my goal," she explained. "But after seventeen years' trial I have found it still to be a case of 'eternal vigilance' and the goal is still out of sight."

Miss Moody developed the Club Idea in the churches. "When I began my service with the Board

Miss Moody

there were about sixty clubs of ten or more sub-scribers in all the churches," she said. "At the present time we have between 700 and 800 lists of subscribers and many enthusiastic agents in charge of them."

"Miss Moody, the next question just asks itself. What is the secret of your youthful looks and agility?"

Again Miss Moody enjoyed a hearty laugh.

"Well," she replied, "I credit it to my gymnasium. Up to two years ago I attended gymnasium classes at least once a week. That means twenty years of gymnasium regularly.

"It is with much regret that I leave this work," Miss Moody said, as the interview closed, "for it has been so great a part of my life, but doubtless new fields of endeavor will open to me."

And that spirit which causes Miss Moody at sev-enty to look forward with an adventurous spirit to "new fields of endeavor"—which will be found with-out doubt by one of her enthusiasm—has been the power that has carried her through twenty-five years of devoted service to the interests and the funda-mental purposes of the American Board.

A GLIMPSE OF HEATHENISM — WHAT IT MEANS

By RAY E. PHILLIPS

Mr. Phillips of Johannesburg, South Africa, begins here a series of articles on the general theme, "The Social Gospel in Africa." Later on the articles will be printed in pamphlet form with notes for discussion groups on Africa.

IT gets hot in Portuguese East Africa. Two young Americans found it so on their travels in the Inhambane District. It wouldn't have been so bad traveling by motor and at a decent speed, but this donkey-back proposition! That, or walking through the burning sand hour after hour along the twisting paths. They had chosen the lesser evil and were now swaying in slow jerks from side to side and up and down on the backs of sleepy-looking, shaggy beasts.

In front of the two white riders was Zakeu Likumbi, the back of whose expansive frock coat moved slowly up and down, the corners swaying listlessly at the sides. He was firmly ensconced on "Mabandla (Churches)," that being the name given to the mule provided him by the Zulu churches in Natal. For Rev. Zakeu Likumbi was the native pastor-missionary of the budding Congregational churches in this great East African country.

"Half a yard, half a yard—onward" through the shifting sand of the path; shuffle, shuffle, shuf— Mfundisi Likumbi turned his considerable bulk in the squeaky saddle hidden somewhere beneath him, and spoke to his white companions:

"Befundisi, we are approaching Chief Jacket's village. Shall we not stop and pay our respects to the chief of this district?"

Immediate assent was registered in the voices of the bumping riders behind. Oh, for a seventh-inning stretch! "And how about tea, Mfundisi? Can we find anything to drink around this place?" The athletic young fellow in front was talking—Rev. Harwood Catlin, baseball and tennis crack from New Hampshire, now missionary at Groutville, Natal. This query of Mr. Catlin's recalled to my mind, if I had momentarily forgotten, that I was desert-dry, too—I was the other rider.

After a time the grass huts of the chief's village could be seen. A large kraal with many huts; yet strangely quiet! What was the trouble?

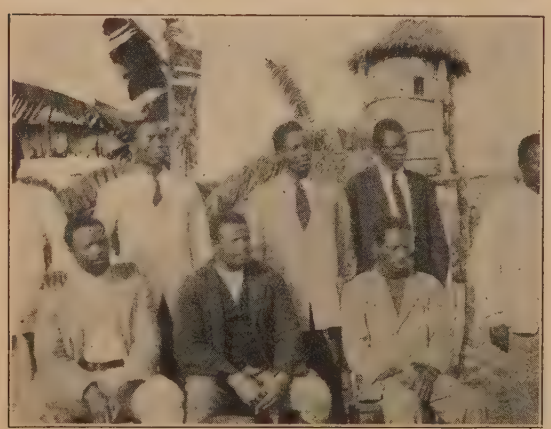
A Christian Village, Inhambane

But as we entered we noticed that the occupants had not left; had only withdrawn themselves into a small group at the far side of the kraal. Likumbi went forward to inquire the cause of the gathering. He returned.

"Important business here; a big *indaba,*" he said. "The chief lost some sheep last night—killed. So he has called in the witch-doctor to 'smell-out' the one who bewitched the wolf to kill the sheep." It was a serious occasion, for the penalty for witchcraft is death by stoning.

We parked our donkeys and sidled up to the assembled knot of men, women, and children. The witch-doctor, the high priest of the world of spirits, dressed in his dirty skins and feathers, was seated in the center of a circle composed of the adult members of the kraal. The chief was absent—sick in his hut. The awe-inspiring doctor of witches was conducting an inquiry.

We waited until the evidence was all in, and the divining bones had been consulted. These divining bones are, on the East Coast, sheep's ankle-bones, polished smooth on one side and made very rough on the other. When thrown through the air by the witch-doctor these bones are so inspired and controlled by the spirits that they fall on the ground as the spirits wish. If they fall with smooth sides on top, the party concerned is innocent; if rough sides up, guilty. The spirits speak to men in that fashion.



Likumbi (center) and a Group of Evangelists

The bones spoke on this occasion, locating a victim. On behalf of each member of the circle were they thrown. And for each the bones fell with smooth sides uppermost, except for one woman at the side of the ring. For her, they sounded the death-knell, each bone displaying its rough, "guilty" side up. She jumped to her feet, wild-eyed and tearful, and protested that "it was wrong, the bones lied, she had not bewitched the wolf, she had been falsely accused." But her hearers were deaf to her cries. If any sympathized with her or felt she was telling the truth, they did not show it. For it is sure death to oppose a doctor. He is the supreme court, and furthermore, has the whole dreadful realm of the spirit world behind him. After all, these people probably thought, this was the tribal way, the way of their fathers; the spirits had spoken.

The penetrating voice of Zakeu Likumbi hushed the crowd. Boldly he stood forth and challenged the decision of the witch-doctor.

"You people of my tribe! you know that the Portuguese will surely hear about it if you put this woman to death. You know they have said that they are going to stop this *ukubula* (divining by bones). It will go hard with this kraal. Stop and consider well! You should learn that this is not the right way to go about things. Leave the ways of darkness, come out with us Christians into the ways of light."

"We Batswa know that the spirits speak to us through the bones," said the witch-doctor. "But there are other methods used by the spirits for reaching us. We can try another way if this ancient method of the tribe is doubted."

He drew out from his dirty bag of paraphernalia a half-dozen or eight horn bottles. These are made by cutting cows' horns squarely across, inserting wooden tops in the open ends, boring round holes through these wooden tops and fitting wooden pegs snugly into them. When the pegs are placed in their holes the horns are air-tight containers.

These bottles or boxes the witch-doctor laid down in a row before him on the ground. He took one of them in his hand, opened the box by pulling the wooden peg out of its hole, inserted the peg in his mouth, between his teeth, then called to one of the men, "Repeat your story."

He held the opening toward the man who was talking, and we understood that the essence of the man's innocence or guilt was entering through the round hole into the box. For when he finished, the doctor removed the peg from his mouth, put it into its hole, and laid the box down on the ground.

When they had all repeated their evidence, the doctor took the boxes and distributed them, carefully giving each person the box containing the essence of his or her guilt. Then came the supreme test!

"When I give the signal," ordered the doctor, "pull out those pegs!"

He gave the signal. They all pulled with a will, and all the pegs came out, *except* the one held by the woman. We noticed how desperately she was working, trying to get her peg out. No use! It wouldn't come.

The witch-doctor looked triumphantly about. All were convinced. "There you are!" they said. "The spirits have spoken again."

But while the woman was pulling at the peg, I had made my way around behind her. When she paused for breath, I reached over her shoulder and took the box out of her hand. I grasped the peg and tried to pull it out. I couldn't move it! I tried again with all my strength. No result. It was only when I got Mr. Catlin's two hands around the box and my two on the peg that it was finally pried out.

Then we discovered what had been done. While the doctor was listening to this woman, the peg between his teeth, his tongue had been busy revolving round and round the peg, moistening it thoroughly with saliva. When this was inserted in the wooden top it caused that to swell. It gripped the peg tightly

AN AFRICAN WITCH-DOCTOR AT WORK

as though glued in. We looked at the pegs in the other boxes. They were dry!

We held up the peg for the incredulous crowd to see what had been done. Then Likumbi, in this his own native tongue, poured hot shot into the consciences of his fellow countrymen, urging them to forsake heathen superstition, their fears of the spirit world, which fears made it possible for the witch-doctor to prey on their ignorance in this way; to come out into the Light where Love, not Fear, controls.

This made a powerful impression on the kraal folk. They knew then for a certainty that some of the jealous wives of the chief had "bought" the witch-doctor, had "fixed" him to falsely charge this woman and have her put out of the way. When we left we were fairly certain that she would not be stoned and that heathenism had received another bad jolt.

THE RELIGION OF FEAR

African non-Christian peoples do have a religion. And it's as vital and real as any other the world around. It is a Religion of Fear—fear of the spirits which infest nature; fear of their departed ancestors, who return in various guises to "size them up," to see if they are living up strictly to the old tribal code, and to punish them if they are not.

We people in the West cannot understand what it means to be an African heathen; to be a member of a society where fear controls. We cannot imagine life under constant surveillance by countless spirits, using animate and inanimate mediators, both human and half-human, to accomplish their evil purposes. We cannot make vivid to ourselves the dread dreariness of life wherein no hour is free from threatened attacks by unseen forces. Health and happiness are precarious things, liable to be snatched from you without notice by malevolent spirits.

Most of the older native people will tell you they have seen the *imikovu*, the three-foot hobgoblins, with knees turned backward, who hobble through the grass—servants of the spirits. Many have seen the wraith-like *izintokelosha*, and felt the evil hand of the *abatakati* who ride over the hills at night on the backs of baboons.

My wife and I lived near to a man in Natal who was followed along a path one early evening by a walking stick, which, inspired by the spirits, attacked him and left him for dead by the roadside. Fears in Africa are not limited to attacks by two and four-legged animals. Some of the greatest fears are occasioned by beings who have no legs at all!

WHAT DOES CHRIST DO FOR THE HEATHEN?

You may remember a little tale, appearing in a recent magazine, of a wreck in the South Seas. A few sailors made their way to land, only to discover when they had drawn themselves up on the shore, that they were on a cannibal island! Which is better, to die by drowning in the sea, or to be served up for dinner at a cannibal banquet? They debated. Finally, desperate, one of them decided to risk his life and discover where the cannibals were. He crawled slowly to the top of a small hillock near the beach and peered carefully into the interior of the island. The others, watching him anxiously, saw him jump to his feet, wave his arms excitedly, and cry, "It's all right, boys, come on! We're safe! Here's a church!" They, too, jumped to their feet with a cry of relief. How quickly their spirits rose! Where their lives hadn't been worth two cents before, now they knew they were safe. For wherever the Church has gone, there is security and safety. There human beings are worth something; life is sacred.

That is what the Gospel brings to heathen savagery. The Gospel comes with commanding promises to fear-sodden souls: "Fear not! For I am with you!" The bewildered African looks up with unbelieving eyes: "Who art Thou, That callest?" And the reply: "I am the Great, Great One, the One God beside Whom there is no other." "Come unto Me all ye that labor—under the soul-destroying cloud of fear—and I will give you peace and freedom and security. I am the God of Love, and I love you, Earth Man."

And the savage joyfully stumbles up into the light of this wonderful Love. Here is some one who tells him that he is worth something. He has never been more than a cog in the tribal machine; a zero in the number representing the whole people. Now he counts as One. He is told that he has something within him which makes it possible for him to become, not only a separate and independent human being, but even a Son of God Himself, a fellow citizen with his Master, Jesus Christ, in God's Kingdom. He feels the stirring of new life within him, the awakening of a new manhood. He knows what Jesus meant when He spoke to Nicodemus about being "Born again." There is no mystery here for the African. The missionary never has to explain that conversation. With him, it is not so much being born *again*, as being born for the first time into life, abundant life, full and free and secure from attack.

JAPAN'S CHRISTMAS GIFT TO AMERICA

By SIDNEY L. GULICK

FIVE million Japanese children have joined their *sen* (pennies) to send to America a most extraordinary Christmas present.

Some sixty "Doll Ambassadors of Goodwill," one from each Prefecture of the Empire, made by the most expert doll artists in the world, are at this writing touring Japan on their farewell trips. In each Prefecture a separate farewell will be given to its own little Ambassador. Not only will she come herself, but she will be entrusted with gifts from the Japanese children of that Prefecture to the children of America.

The whole party will be given a farewell reception on the Emperor's birthday, November 3, will be placed on public exhibit in Japan until November 8, and will sail from Yokohama on November 10, arriving in San Francisco on November 26. They are coming to attend our Christmas celebrations and, as stated in one Japanese announcement, they are to be "in time to be placed on Christmas trees in America."

An Expression of Japanese Friendship

The little Ambassadors of Goodwill are thirty inches tall. Their extensive wardrobes of gorgeous kimonos and obis are made of the most costly and beautiful silk, specially woven, designed, and dyed. Every doll and all her possessions will bear a distinguished family crest (coat of arms), each different from the others. Each Ambassador will have a trunk for her wardrobe and bedding, a chest of six drawers, a chair, a writing and study desk, and a mirror-stand, all of black lacquer trimmed with gold. She will have pen and ink and stationery with the family crest. It is reported in Japanese papers that the cost of each doll with her outfit will be nearly $200, all contributed by the children of the Empire.

A special envoy, Mr. Sekiya, has been assigned the delightful duty of accompanying the little Ambassadors, in order to deliver them in appropriate form to the Committee on World Friendship among Children. He is instructed to see that everything is properly done, so far as the Japanese children and government are concerned.

What has started this extraordinary visit to America of these unusual Goodwill Ambassadors? The reply is that no Japanese was satisfied with mere "thank-you" letters and photographs for the 13,000 Doll Messengers of Friendship which went to Japan from America last winter. They went, as is now widely known, to attend the Doll Festival (March 3), and especially to convey good will greetings from the young people of America to those of Japan.

Continued on page 464

The Empress' Doll Palace

This "palace" was donated recently by the Empress of Japan for a permanent home in the Imperial Educational Museum in Tokyo for the American Doll Messengers of Friendship. The picture is supplied by the Committee on World Friendship among Children of the Federal Council of Churches.

THE STORY OF THE NATIVITY SUGGESTED IN PICTURES

Not infrequently a photograph from the Holy Land recalls some familiar Scripture text. In this way we are using some pictures (with exception of the last) taken by Mr. and Mrs. Franklin Warner on their recent trip through Palestine. Others will follow between now and Easter.

AN ARAB ON BUSINESS

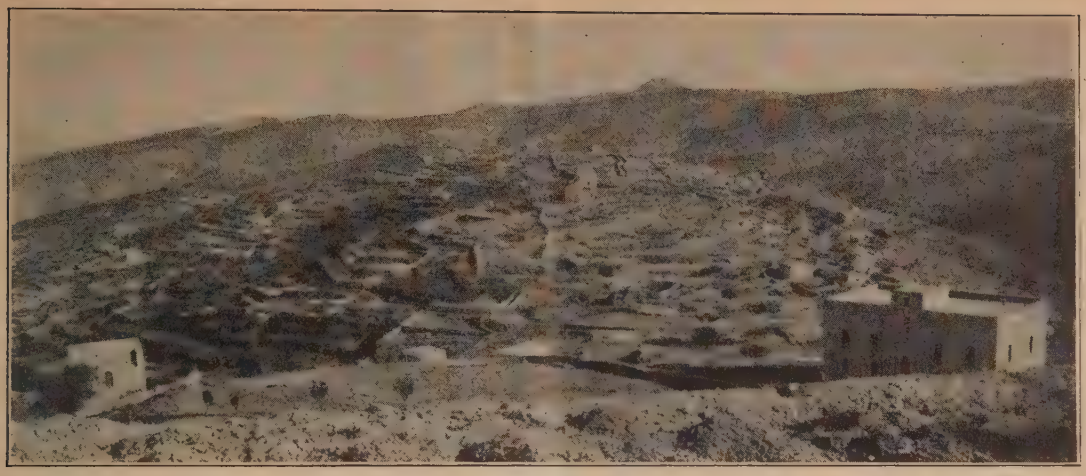
And there went forth a decree from Cæsar Augustus that all the world should be taxed.

And all went to be taxed, every one into his own city.

ON THE MOVE WITH CAMELS

ARABS ON THE LOOKOUT

And there were shepherds keeping watch.



The Bethlehem of Today

And Joseph also went up into Judæa, unto the City of David which is called Bethlehem.

An Interior in the Levant: Probably Better than the Stable of the Inn at Bethlehem

And she brought forth her first-born child, and laid him in a manger; because there was no room for them in the inn.

WHAT THE TREASURY SAYS

APPORTIONMENT RECEIPTS FOR SEPTEMBER AND OCTOBER, 1927

By CHARLES C. MERRILL, *Secretary of Promotion*

	1927		*1926*		*Gain*		*Loss*	
American Board		$107,858		$183,245				$75,387
Home Boards								
C. H. M. S.	$17,195		$18,586				$1,391	
C. C. B. S.	16,402		20,155				3,753	
C. S. S. E. S.	5,693		7,311				1,618	
A. M. A.	27,555		32,037				4,482	
C. E. S.	13,018		12,904		$114			
C. B. M. R.	12,128		10,546		1,582			
Annuity Fund	4,410		3,914		496			
Found. for Ed.	4,293		7,000				2,707	
		$100,694		$112,453				$11,759
State Conferences and State Home Missionary Societies		$81,712		$71,378		$10,334		
Totals		$290,264		$367,076		$10,334		$87,146
Net Loss								$76,812

APPORTIONMENT RECEIPTS FOR NINE MONTHS

Referring to the statements for February, March, and April, and for May, June, July, and August, published in the magazines for June and October, respectively, and including the figures therein for these months, we have the following totals for what is practically five-sixths of the year 1927: American Board, $688,989, net loss, $93,846; Home Boards, $497,353, net loss, $23,221 (C. H. M. S. net loss, $5,069; C. C. B. S. net loss, $14,998; C. S. S. E. S. net loss, $2,918; A. M. A. net loss, $15,360; C. E. S. net gain, $4,769; C. B. M. R. net gain, $6,094; Annuity Fund net gain, $5,196; Foundation for Education net loss, $935); State Conferences, $323,438, net gain, $36,698. Total, $1,509,780, net loss, $80,369.[1]

COMMENT

Concerning the above figures for *two* months, it should be said that they are furnished, as before, by Receiving Treasurer Baker for the Home Boards and by Assistant Treasurer Belcher for the American Board, and by seventeen state offices (Missouri and Southern California being omitted). The notable loss in American Board receipts for this period is probably due in part to the fact that under the arrangement obtaining last year, by which the Woman's Boards collected their own money and by which the close of their fiscal years came in October, this September-October period was a time for unusual receipts. It is probably fair to assume that this year's arrangement for collecting and remitting this money does not get it to the treasurer of the American Board as promptly as last year, when it was sent to the treasurers of the Woman's Boards. Moreover, since these reports are based upon receipts of the American Board and the Home Boards up to November 1, a considerable amount could be added, if what the State Conference offices sent in for the month of October were included.

As for the figures for the entire period up to November 1, we have a yet more startling illustration than in previous statements of the slowness with which remittances are made. With substantially five-sixths of the year gone, less than one-half of the contributions have come in, assuming that the total for 1927 will approximate 1926. In other words, in one-sixth of the year it will be necessary for the churches to send in at least more than one-half of the year's contributions.

This is a considerable task and yet it can be done. Readers of these successive statements will remember that in June a loss was reported of $80,000 for the months of February, March, April. In October this loss was largely offset by a gain of $74,000. What has happened was that there was no real decrease in contributions; there was simply delay in sending in. Will not this history be repeated now?

Let us see that it is repeated. Will not each reader of the "Herald" constitute himself a committee of one to make sure that in his own church plans are under way for remitting to his State Conference office on or before January 10 (when the apportionment year closes) an amount which will at least equal what was sent in last year.

[1] NOTE: On account of errors amounting to $12,335 in the figures for 1926 for three of the Societies, the above loss is greater than a summary of the losses previously published would indicate it to be.

THE HOME BASE

Dr. Barton Among Vermont Laymen

"An illustrious apostle of the Gospel of Hope for the whole world" is what the editor of the *Burlington Free Press and Times* calls our Dr. Barton in an enthusiastic editorial based on his address at the College Street Congregational Church, where he was speaking as a member of a missionary team. This Sunday meeting came at the end of a series of men's dinners in six cities. Dr. Barton visited them with Secretary Beard of the Laymen's Advisory Committee and he thoroughly enjoyed the contacts made with 1,000 of Vermont's finest laymen. By the way, they did not let him forget that he was a "native son," born and educated in their state. At Montpelier and St. Johnsbury nearly 200 came to the dinner meeting, and the gatherings at Brattleboro, Springfield, Bennington and Middlebury were also well attended. In each place men came from a distance—twenty, forty, even sixty miles away—to attend the dinner, paid their own expenses and seemed to think it well worth while to hear Dr. Barton and Dr. Beard tell them about missions. We believe that they will recall the impression made at this time when the Every Member Canvass comes in their own churches.

New Jersey Women Reorganize

The Congregational Woman's Association of the Middle Atlantic Conference—this is the name of the new organization which unites the New Jersey Branch and the Woman's Home Missionary Union. A fine meeting held at the end of October in First Church, Montclair, marked the fifty-seventh year of the Branch and the thirty-sixth year of the Union, as well as the beginning of the new organization. There was a record attendance, including delegates from Washington, D. C., and from Baltimore. Miss Smiley represented the Board on the well-arranged program, taking for her topic: "Building a New World in the Old." Among other speakers during the three sessions were Rev. John Stapleton, Dr. Clarence H. Wilson, Mrs. J. J. Pearsall, and Mrs. D. Foster Updike.

There was general approval of the new plans, which are somewhat different from those in other states. The Board of Directors of the Middle Atlantic Conference has asked the women to keep their financial responsibility, assuming $30,000 of the Conference apportionment for this coming year. Mrs. David E. Brown of Newark, N. J., was elected president, with an able corps of other officers, and there were thirty-six members at large. One of the vice-presidents, Mrs. W. P. Ellenberger, represents the Washington District. Mrs. William G. Frost and Mrs. F. A. Coombs continue to hold important offices and Mrs. George I. Babcock is leader of young people's work.

Mrs. Brown writes: "Each woman seems happy and enthusiastic. Out of seventeen whom I have approached this week for committee work not one has refused. There is a splendid spirit of coöperation."

A Welcome Memorial Gift

The goodly sum of $4,500 has come to us from New Jersey Branch, gathered as a memorial to Miss Emma L. Bridges, a former much-loved president. This gift makes possible a new school building at Battalagundu within the Madura Mission in which Miss Bridges was especially interested. For two years the leaders of the Branch have been keeping before the churches the needs of the girls of India and the response has come from all over the territory. The full amount required to reach their goal of $4,500 was secured at the final meeting of the Branch just before reorganization. Mrs. Frost, the Branch president, reported that twenty-two church societies had sent contributions and sixteen young peoples' groups, besides many old friends of Miss Bridges. The church at Westfield, N. J., gave the largest amount, having raised $1,075.

We are glad to think how happy our missionaries, the Martins, will be that this generous memorial gift, supplemented by some funds held by the Board, will enable them to replace the present shabby, unsanitary old building with a modern, convenient structure.

In New York State

Mrs. Warner James, president of the Society of Congregational Church Women of New York State, writes us that the fall work began in a fine spirit of enthusiasm and loyalty. She says: "We are rejoicing already in the work of our Field Secretary, Mrs. Mary D. White, formerly president of the Home Missionary Union of the State. For the past six weeks, as a recognized and elected officer of the State Conference, Mrs. White has been representing the new Society at all our Association meetings, speaking on the program with the missionary team, as well as in separate meetings of the women. Added to this have been innumerable visits to local auxiliaries, young people's societies, and addresses at church services."

An interesting new plan is that of holding monthly inspirational meetings, for all interested women, on the first Thursday afternoon, in the Assembly Room at 287 Fourth Avenue, New York City. The State Board of Directors meets regularly on the morning of this day. And it is a happy thought to add an afternoon session for inspiration and information and

open it to the general public. These gatherings will correspond to the "Friday Meetings" being held monthly in Boston and Chicago.

To prevent too much concentration in New York City, the Board of Directors will occasionally meet in other parts of the state. This was done in May at Canandaigua, and in September at Syracuse. Arrangements will be made for inspirational gatherings in connection with such meetings.

WONDERFUL

A certain church treasurer came to a certain pastor recently and stated that they would be short by about $250 on their gifts for missions at the end of the year. "And what shall we do about it?" Replied the pastor, "I consider that my responsibility. I will undertake to raise the money on a certain Sunday. Under no circumstances can this church fall down on its missionary obligations."

He engaged a Secretary to present the cause on the Sunday selected, sent out 200 printed letters to his men and asked them to come out and hear the Secretary, each bringing a gift. The church was well filled, the people listened attentively, the pastor placed seventy-five dollars on the plate, sent in by certain people who could not attend, and remarked, "That leaves $175 for the rest of us to contribute." We have not heard the result, but the pastor's wife said, "You need not worry. The money will be forthcoming." Wonderful!

THE MIDWEST MEETING A MILESTONE

THE women of the Middle West are very happy over the success of the First Annual Meeting of the Midwest Region, November 1–3. Echoes from it keep coming to us and we have seldom heard so many expressions of approval and enthusiasm. One who was watching on the side lines with deep interest declares that it was "a milestone in denominational history and that the women got what they came for!"

The Women's Advisory Committee of the Region was responsible for all arrangements and members of this committee, Mrs. Timothy Harrison of Indiana, Mrs. Lowell E. Jepson of Minnesota, and Mrs. E. M. Whiting of Iowa, presided at the various sessions. The place of meeting was the beautiful new First Church of Evanston, Ill., which, with its well-appointed parish house, furnished a perfect setting and great was the hospitality of its members. The audience was largely representative, and about three hundred women were in attendance, 131 of them accredited delegates. All sixteen of the states of the Region were represented.

The program was exceptionally rich and diversified as to missionary and inspirational addresses. Among the missionaries who were much enjoyed were Miss Ella Hoxie of India; Dr. Emma B. Tucker, North China; Mr. Harold W. Hackett, Kobe, Japan; Dr. May C. Wharton of Pleasant Hill, Tenn.; and Rev. Rhoda Jane Dickinson of Roundup, Mont.

Two college presidents, coming from very different institutions, who spoke during the session devoted to educational work, were Miss Kathryn Newell Adams of Constantinople Woman's College and Rev. William Trumbull Holmes of Tougaloo College. Missionary education and social service had their special speakers.

An overlook of the field was the feature of a notable morning session, under the title of "A World Panorama." A correspondent writes that Miss Uline of our Board gave a masterly survey of the Field Abroad, while Miss Miriam Woodberry of the Home Extension Boards made vivid the Field at Home. Both illustrated their talks with music and tableaux. Mrs. Odell Gray, by her singing of Negro Spirituals, and Mrs. Hanson, daughter of Dr. Allchin, who sang Japanese songs in costume, charmed the audience.

One session was given to a Workers' Conference, with discussions on the Apportionment, Projects, Prayer, the Church Missionary Committee. On the latter subject the report made by Mrs. Albertis Montgomery, Oklahoma City, was outstanding. It was evident that the women, at least, are hard at work on all phases of the practical problems.

The report of the Findings Committee, of which Mrs. A. M. Gibbons of Ohio was chairman, confirmed this impression. It emphasized the importance of the church missionary council and the project plan, advocated two thank-offerings a year for the entire church, and pointed out the desirability of keeping executive committees of Women's State Organizations informed as to the financial situation in the state from month to month "in order that they may more intelligently follow up the work of the treasury, which had been a distinctive and successful feature of their methods heretofore."

The social features of the meeting included a Thank-Offering Luncheon in charge of Mrs. Lydia Lord Davis, a Fellowship Luncheon, with Mrs. E. A. Osbornson of Illinois presiding, and an evening reception, when all missionaries were introduced by Mrs. George E. Clark, and a drama, entitled "The Prodigal Son," given by the Pilgrim Players of the Evanston Church under the direction of Mrs. A. Starr Best.

The devotional periods led by Rev. Walter A. Morgan, D.D., with the help at the Communion Service, which closed the meeting, of Rev. Hugh Elmer Brown, D.D., brought all hearts into a realization of the "Abiding Fellowship."

THE BOOKSHELF

A CHARMING BOOK OF SHORT STORIES

Miss Holton has written out of her own experience in China. *The Spirit of the Street* is a well-chosen title for her collection of short stories;[1] for she has caught that elusive spirit. This companion of child life peeps shyly at you from around an Oriental corner. You feel a pleased surprise at the familiarity of this friend of your own childhood days. As you follow in pursuit you catch up, not with the elusive sprite, but with the little folk of another land. You find them playing, laughing, sad, questioning—in school, at home and on the street. But this is China. You are a stranger among these children. Sober black eyes look at you in astonishment. Young voices clamor and you cannot understand. Tiny braided queues stand straight up from bobbing heads. Gay embroidered slippers twinkle past. Blue cotton clothes of queer cut, sights and sounds and smells of a Chinese city remind you that you are far from home.

Yet as you stand there, watching these children live their little dreams, you are strangely moved. Why so familiar in this Oriental setting? Ah, again you see it, flitting in and out—the spirit that companions childhood everywhere. It has led you to a far-off shore. But the children are no longer strange. Your little friends, they seem. That self-same spirit of your early life is with them, too. You smile, and love them as they go their way. Yes, these children struggle and achieve, make shy ventures, have little tragedies, secret joys, and unspoken needs. They become your own as you follow on with the Spirit of the Street.

Any one who is old enough to look back on childhood will enjoy Miss Holton's book.

HELEN D. CHANDLER.

[1] *The Spirit of the Street.* By Priscilla Holton. Boston, Mass.: Pilgrim Press. Pp. 157. Price, $2.00.

MEMORIES OF A GREAT CHRISTIAN

The Salvation Army was raised up to fill a need in the equipment of the British Churches. The secret of its successful ministry to the poor and to the outcasts is found in its recognition of the ever-present and transforming power of God in direct personal relations with the individual; and of the duty and necessity of direct and challenging appeal. Add to this a warm and living sympathy with men, not one of whom was regarded as beyond the limits of hope. All this shines as the vitalizing element through the pages of General Bramwell Booth's *Echoes and Memories,*[1] which is everywhere alive with enthusiasm of the evangel. It is not a formal history of the Army organization, but it is rich in the materials of history.

In regard to method, he speaks of "sanctified emotion," and adds: "Much is written and said in deprecation of feeling in religion. But, when all is said and done, the emotions do spring from the depths of our nature, and the attempt to divorce religion from them is really absurd."

As the second in command during his father's lifetime, and his successor, General Booth came in contact with men and women, both in and outside of the ranks, and gives his recollections of them with insight and frank kindliness. It needed wisdom as well as zeal to carry the Army through the trying years of experiment and persecution. On the testimony of these recollections General Booth is entitled to a place with William and Catherine Booth among the founders. The glimpses of character he has given us are vivid, sagacious, and interesting. They range from humble soldiers in the Salvation Army ranks to many of the famous statesmen, scholars, clergymen, and lawyers of Great Britain.

In this new edition some corrections and slight changes have been made; but the book, in its fifth reprinting, remains substantially as when first published in 1925. ISAAC O. RANKIN.

[1] *Echoes and Memories.* By Bramwell Booth. London: Salvationist Publishing and Supplies, Ltd. Pp. 223. Price, $2.00.

SECURING CHRISTIAN LEADERS FOR TOMORROW

This is the title of a mighty useful and interesting study of the Christian nurture necessary in order to fit the right man in the right place in life. It will be especially helpful for preachers, teachers, Board secretaries, and other leaders of youth today, as well as for the youth himself who wants to know how and where he can invest his life.

The book[1] is the result of a score of conferences largely attended by men and women experienced in religious work for young people. Dr. Cavert, who is well known as General Secretary of the Federal Council of Churches, has compiled the findings and presented them here in a concise and get-at-able fashion.

The six chapters, comprising less than two hundred pages, take us from a clear-cut description of the Christian view of life-work through the steps necessary in arriving at the right place. These steps include the importance of training in childhood, youth, and student days. Recruiting in the college is discussed at some length, showing what an art this whole business of vocational guidance has become. It is a delicate and important work. It must be done with care, intelligent preparation, and the sincerest intentions. Of such are the helpful pages in this study. W. H. M.

[1] *Securing Christian Leaders for Tomorrow.* By Samuel McCrea Cavert. New York City: George H. Doran Company. Pp. 179. Price, $1.50.

CRITICISMS ON "MOTHER INDIA"

Received from Indians and from India Missionaries

TENDS TO PROMOTE ILL WILL

In the early days of Christianity two Hindu merchants are said to have visited Syria on business. Incidentally they were taken to a Christian church on a Sunday morning, where they watched the celebration of the Eucharist. On returning to India, they reported to their people that a strange custom prevailed among those who called themselves Christian. They first worshiped their God and then ate him up. There was more truth than falsehood in such a report as compared with Miss Mayo's sweeping generalizations regarding some of the social evils existing in India.

In a recent letter to the *New York Times* Miss Mayo tries to make out that irresponsible political agitators in India, without reading her book, were trying to whip up an artificial excitement. I have sufficient evidence to show that such is not the case; that the level-headed editors of papers like the *Indian Social Reformer* of Bombay have been making sane reviews of the book in a systematic fashion and that the agitation against the book has penetrated into all the Indian communities which have any intellectual leadership—Hindu, Moslem, Christian, and others. It may also be added that a number of English and American missionaries in India have shown a decided tendency to condemn the book as not calculated to promote good will among the people of India towards America.

The editorial remark in the *New York Times* saying, "Tory opinion in India asserts that the American author's dark picture of India's social system is no whit exaggerated," is not borne out by actual facts. It is noteworthy that men like Gandhi, known the world over for their truthfulness, should have repudiated the accuracy of Miss Mayo's quotations referring to him.

That there are at work many forces of antagonism between India and Great Britain at present cannot be doubted. The only justification for an American meddling in these delicate relations would consist in an effort to bring about conciliation, good will, and coöperation between the best elements of British administrators and the leaders of Indian nationalism. Miss Mayo gives no evidence that this was her purpose and claims she wrote this book to serve her own country.

American interest in India is largely confined to Christian missions and Miss Mayo has certainly not helped that interest through her book. American commercial interests in India are likely rather to suffer than gain by this fresh show of ill will, coming on the top of the Asiatic exclusion act which summarily bracketed even the higher class Caucasian Hindus with the yellow races. There have been times when a certain type of missionary literature regarding the religious and social customs of India tended to produce the same effect as Miss Mayo's book. But Christian Missions, in spite of errors in method and occasional misunderstanding of non-Christian faiths, are actively engaged in serving the people of India in a constructive way and have a record of achievement which induces the Hindu to overlook the faults of those who seem more zealous than wise. Has Miss Mayo any constructive program for the social uplift of the women of India whose lot she has deplored? If so, this is the moment for her to tell them about it.

The heights of great mountains are measured by their highest peaks and not by the valleys they enclose. The highest ideals of Hindu womanhood which are India's heritage from the past cannot fairly be ignored when forming an estimate of social evils which afflict India as much as all other nations, whether ancient or modern. The difference lies only in the phases which these evils assume among different nations. I wonder if Miss Mayo has heard of another American woman—Miss Margaret Noble (Sister Nivedita), who devoted her entire life to the service of the women of India and died in that land; who visualized the higher ideals of Hindu womanhood and treasured them in a lovely book called "The Web of Indian Life," published by Longmans, Green?

Let me conclude in the telling words of Prof. E. C. Moore of Harvard University: "The problems of this world are the same problems everywhere. The vices and crimes which are rampant in Christendom leave us very little cause to malign the Orient."

S. L. Joshi
Professor of Comparative Religion and Hindu Philosophy at Dartmouth College

SUSPECTS AUTHOR OF POLITICAL MEDDLING

The readers of the *Herald* need not be told that India has many social evils and, as Mrs. Sarojini Naidu says, it behooves the Indians "to reply to these allegations rather by removing those defects than by merely condemning them as false." Injustice, greed, inertia, immorality, and uncleanliness are evils and must be fought, wherever they are. But this is not the spirit of Miss Mayo. She describes the conditions in India in a very pharisaical way. I often wondered, as I read the book, whether she knew the history of and the present conditions in her own land. It is disgusting the way she lingers as she recites details concerning sex-matters.

Dr. Stanley Jones, the author of "Christ of the Indian Road," thinks that "the book contains a number of half-truths and lies" and is prepared to discount at least eighty per cent of what Miss Mayo has said. Rev. H. A. Popley, who is writing a series of articles in *The Indian Witness*, criticizing the

book, says: "We have reason to believe that she has allowed her imagination to run riot, so that even when she purports to give actual incidents she has seen, or statements that have been made to her, she alters them in such a way that they bear little resemblance to the original."

Miss Mayo is no friend of India. The method of Jesus which the missionaries have been following for a hundred years is the right one. She betrays no sympathy. All she seems to be anxious to do is to prove that because such social evils exist in India, India should be satisfied with the continuance of her political subjection. Miss Mayo has now proved to her satisfaction that the Philippine Islands and India must remain under the control of the Western nations. Her next business will be to visit China and show that for the same reason China should be quickly divided amongst them!

The *Manchester Guardian* well says: "Neither European nor American need imagine himself more virtuous or more chivalrous than the Indian. Miss Mayo's book is surely one for India to remember and for the West to forget." Such books do no good to any cause. The Indian papers are now busy printing bad things concerning America!

B. P. HIVALE,
Now at Harvard University.

AGREES WITH GANDHI'S ESTIMATE

All over India people are smiling with satisfaction over Mahatma Gandhi's characterization of Miss Mayo's "Mother India" as a "drain inspector's report."

Indian public opinion is very angry about this book. *The Indian Social Reformer,* which has been for many years a fearless and tireless laborer for the social betterment of India, thinks that the criticisms of India contained in the book are so seriously overdone that they will prejudice the cause of social reform. The editor is publishing a careful series of articles on "Mother India," showing up many of its exaggerations and giving in better perspective the positive side of the picture. The National Christian Council, *The Dnyanodaya,* groups of Americans and a loud chorus of non-Christian Indian opinion, are all protesting against the picture painted by Miss Mayo.

On the whole Mahatma Gandhi's review of the book seems to me the best I have seen. He says in effect that her facts may be in the main true, but her generalizations from the facts are untrue. Yet he, too, finds many inaccuracies in the quotation of facts. He thinks that Miss Mayo has done "an atrocious injustice to Americans by having exploited her undoubted ability to prejudice without warrant their minds against India." Yet the Mahatma thinks that the agitation against the book is in danger of being overdone. He exhorts his countrymen to curb their anger and learn from their critics.

I think that I shall be well within the truth if I say that the reading of this book will leave almost all Americans in India with a sense of shame. Miss Mayo tells us that she wrote it as an offset to some of the mystical and idealized pictures of India that have been drawn for Americans, such, I suppose, as Mukerji's "My Brother's Face." That such pictures needed an offset we readily admit. But we are ashamed that an American authoress should meet an idealized picture with an ugly, slimy caricature.

Her book seems to us a violation of the spirit of hospitality and good taste. The problem of drain inspection is essentially an internal problem. For a foreign visitor to undertake it naturally arouses resentment. We are ashamed to picture an American visitor going about India asking total strangers and hosts such questions about their intimate family life as Miss Mayo reports. No courteous foreigner who has lived in the Orient and has a respect for her people would ask such questions unless, perhaps, after years of friendship and when the sub-

SCHOOL GIRLS AT CAPRON HALL, MADURA
One of the strong educational forces for uplift among girls of South India

ject came up in some intimate talk. An American visitor like Miss Mayo could not hope to appraise the value of the answers she received to such prying questions.

We are ashamed that the many signs of progress in India should be ignored or minimized by Miss Mayo: the clear raising of the age of marriage; the pressing of women into many professions, markedly into school teaching; the great development of healthy sport; the remarkable spread of the use of steel ploughs by the Indian farmers. In a word, we are ashamed that the book is not more essentially Christian in its spirit and attitude.

We share with Mr. Gandhi the hope that it may do good in India by stinging her leaders to a clearer realization of essential elements in her social problem. We also share his opinion that it is "unfit to be placed before Americans and Englishmen." If read at all, it should be borne in mind that the best and truest Indian opinion pronounces it exaggerated and misleading. With it should be read such books as Margaret M. Urquhart's "Women of Bengal" and "The Indian Outlook" by W. E. S. Holland.

ALDEN H. CLARK, *Ahmednagar.*

DO MISSIONARIES COVER UP FACTS?

Miss Mayo did not make a study of missions and little reference is made to them or to the work of the 5,000 missionaries, men and women, who are at work in India. One who moves in Governmental circles with officials is not apt to come in contact with the work that missionaries are doing. The criticism, then, with regard to missionaries is unfortunate, but one which should be noted nevertheless. She says: "Searching missionaries' reports, one finds neat rows of dots marking the silent tombs of the indecorous. For the missionary is thinking, first, of the dovecotes at home whence his money comes and on whose sitting-room tables his report will be laid; and second, of the supersensitive Indians, on whose sufferance he depends for whatever measure of success he may attain."

No missionary would deny that he does think of his home friends. But that he purposely distorts or covers up facts in order to obtain money from home is not in agreement with the custom or policy in any accredited mission circles. Missionaries want the people at home to know the truth, but they do lay special emphasis on the successes and triumphs of the faith rather than on all the sordidness with which they come in contact. Nothing succeeds like success, and it is desirable when out of such horrible conditions and such sin men and women come forth here and there with clean hands and pure hearts that they should be mentioned. Nor are they all, as is suggested, supersensitive Indians on whose sufferance he (the missionary) depends for whatever measure of success he may attain.

WILLIAM H. MCCANCE, *Satara.*

A TEXT FOR MISSIONARY TALKS

In the first chapter Miss Mayo says: "No agency save a new spirit within himself can set him free." There is my text for all I need in pleading the cause of missions in India, especially when we can show such wonderful results of the "new spirit" already growing in five million Christian people and born in the souls of many, many more who have not confessed its presence in their lives by word, but are constantly showing it by their deeds. These are the things Miss Mayo barely mentions. She went looking for the things of the past which persist in the present. She found them tragically alive. But she did not look for the "new spirit" with any such care and thoroughness or her book would have presented a more rounded picture. It is lop-sided, out of focus, though desperately true.

MRS. ALDEN H. CLARK,
Now speaking in this country.

CHRISTIAN EVANGELISTS IN INDIA

India, like America, has its earnest, devoted, noble preachers of Christian truth, whose lives are transforming others

Photo by W. P. Elwood

A Group of Hindu Priests, South India

HERALD QUESTIONS

These questions, contributed by Stephen T. Byington of Ginn and Company, whose home is at Ballard Vale, Mass., indicate the interest with which Herald Questions are received. We shall be glad to receive suggestions from other readers at any time.

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SO OUR MISSIONARIES WRITE

Rev. Rowland M. Cross Writes in October of the General Situation in North China

"Two of the uncertain factors in the whole situation in North China have been Feng Yu Hsiang and Yen Hso Shan. Governor Yen has, with one or two exceptions, maintained a position of neutrality ever since the beginning of the Republic, through all the civil wars that have taken place. Apparently Chang Tso Lin, feeling that his position was secure, issued an ultimatum requiring Yen to take sides in the present struggle. Yen, whose sympathies have been more or less with the Nationalist side, was unwilling to join Mukden, and apparently has joined up with Feng Yu Hsiang and the Kuominchun. This action on his part has led to the breaking off of relations with Chang, and to the latter's ordering a punitive expedition. Sunday's paper contained the news of fighting on the Peking-Sui Yuan Railway near Kalgan and the Peking-Hankow line down towards Shih Chia Chuang. Yen has kept this strategic position —Shih Chia Chuang—under his control, and now has invited in the Kuominchun troops from the south to assist him. At the same time he has pushed along the Peking-Sui Yuan line, taking Kalgan and driving the Mukden forces toward the Nankou Pass. Feng has swung around to the south and is probably moving up along the Peking-Hankow line. Chang Tso Lin was not caught napping, and has rushed troops both up towards Kalgan and out Paotingfu way towards Shih Chia Chuang. When Mr. Galt came up from Paotingfu he reported seeing some twenty-five troop trains *en route.*

"Defence measures are being rapidly strengthened in Peking. We do not expect any necessity for evacuation, as either Yen or Feng would, I think, ensure adequate protection to foreigners, and Chang has always had that policy. Dr. Robinson, and I think by this time Miss Murphy and Miss Nelson, are in Lintsing. Mr. Matthews returned to Tehsien today, and Miss Sawyer, Miss Reed, and Dr. Parsons are there. I do not think that the present situation should prevent the return of the missionary families for whom we have cabled."

Rev. Frank S. Tucker Writes of a Welcome and of a Conference with the Methodists at Inhambane, P. E. A.

"Misunderstandings of years were wiped away and a new feeling of brotherly love and coöperation established. I cannot express how happy every member of the conference was, both white and native. It means a new era, a revival of religion not only in our work, but in theirs. It means that at last the way is clear for constructive thinking. Without the able leadership and self-devotion of Mr. Catlin, such a conference would not have been possible I am very sure. Each year we are to have a joint conference, and there is an *ad-interim* committee to carry on its spirit and work.

"We have made four chief visits to centers of American Board work. In all of these the welcome of the Christians was so spontaneously happy, so enthusiastic! 'God has answered our prayers and sent us our new supervisor' was the predominant note of joyous exultation. Before we reached Mavume people came out to meet us. When we entered, what a joyful welcome of song and cheers they gave us! The large meeting held in the open was attended by people from miles around. As I sat looking at the multitude of faces, Christian and heathen, my heart went out to them with a great longing. In my talk to them I tried to express my joy at being with them and the prayer that, working together, we should hasten the coming of God's kingdom among them.

Mission Property, Inhambane

"When Tom Mazibhe answered for the people he was so happy and thankful to God that He had sent us, that he cried 'Hallelujah,' clapping his hands and smiling the broadest possible smile. 'Hallelujah! Is there a single person here today who is not very happy? Hallelujah!' Then to express better their joy, he jumped up in the air two or three times. How people applauded and cheered! I am sure that there are not two people in the world happier or more thankful to God than we two are, that He has called us to work among the people of Inhambane."

Rev. Harwood B. Catlin of Inhambane Writes of the September Conference with the Methodists

"The Spirit of Christ has directed us in a most wonderful manner. I have never had such an experience before. We are ten men, of whom five are Natives and five Whites. We are dealing with strong feelings and ancient deep-seated prejudices. Yet we are reaching practical unanimity in our decisions. God is with us in a wonderful way.

"Some of the results so far are: an agreed basis of comity as touching the villages of our respective missions; an *ad-interim* or continuation committee to carry on the work of this conference; Likumbi's steadfastness and reliability have been amply vindicated; a technique has been developed for handling any differences which may arise; there has been a new consciousness of each other's worth and the unity of our task."

Mrs. Azel A. Martin of Battalagundu Explains the Use of "Musical Sermons"

"We rejoice to see the increasing use of Indian musical art in the service of the Gospel. In India a musician with a castanet in his hand can tell a long story, partly by talking, partly by singing oft-repeated refrains, adding humor, pathos, and appeal to the delight and edification of his audience. Outdoors, in the evening, under the clear tropical sky, they sit on the ground listening to the old tunes played by the strange thumb-thumbing drums and droning flute, which they love so well. The Western violin and little harmonium have been added because they best suit Indian music. Christian men are adapting material from the Bible to fit these old musical evenings, and are bringing a wonderful new appeal to the villager. He will not pay much attention to preaching as we know it. Oratory has never been developed in India, but the people get ideas through song-stories. Indian children sing far more than American children. Workmen are humming as they work. Indians are not an exuberant people; sorrow is a very familiar part of their lives, but music permeates them all. These musical sermons show how Christianity is being clothed with the Indian forms of expression."

Dr. Edward Bliss of Shaowu Reports

"Regarding the general situation at Shaowu, there is very little new to report. The attitude of the local people has continued entirely friendly, and there is no hostility against foreigners or the church manifested by the military. We have many patients among the officers and soldiers, who are orderly and readily pay the ordinary charges. The military still occupy our school buildings, the new hospital building, the ladies' residence, and the Kellogg residence. The latter is in the same compound with us, but the occupants do not molest us, coming to the house only as patients, or in the case of some of the officers, for an occasional friendly call. They have received repeated orders from their superior officer at Foochow to vacate the property of foreigners and are repairing other quarters to which they apparently intend to move soon.

"Restrictions against mission schools have been withdrawn and our primary schools are opening for the fall term. The Christians desire the opening of the middle schools for boys and for girls, but cannot do so in the absence of the missionaries, without whom there would be an insufficient staff of teachers."

Rev. Earle H. Ballou Tells of the Schools in Tientsin, North China

"More new applicants wanted to enter school than we had in our total enrollment a year ago. We tried to be strict in the marking of entrance exams, and again in our dealing with the occasionally tearful solicitations of those who besought us to make an exception in their particular case. The importunate widow of the Gospel had nothing on some of them and their parents. Even so, our enrollment is every bit as large as we desired or dared to hope it would be. It promises to be the best year the school has ever had.

"Best of all is the fact that I am no longer Principal. We have been in search of a Chinese who would assume full responsibility and found him in one of our own Tientsin men, Mr. Li Ch'ng Hsien (that name may be most easily circumvented by saying quickly 'Lee Ching She-en). Not yet forty, he has been in educational work for years; at one time was Vice-Principal of Jefferson Academy, and for several years was on the faculty of Yenching University. His old home was in one of our outstations, and he has been intimately associated with the work of our whole mission for years as a valuable member of the Council Educational Committee. He has come to us at what for him is a merely nominal salary.

"He is joint principal of both our schools. 'Look up to the Mountain' and 'Search the Truth' are their Chinese names, and Miss Buell and I become their respective vice-principals with unalloyed joy and relief. Mr. Li has already demonstrated his ability to lead even more helpfully than we had anticipated. He will need and be glad to receive all the assistance we can give him, but as the Chinese Christian principal of a Chinese Christian school with a Chinese faculty and student body, the whole relationship is a much more natural one. The question is, can we keep him after this year, when he came partly to meet the possible emergency of missionary withdrawal?

"One of our best boys did not return, and I found out a few days ago the reason: several members of his family were caught by bandits and held for ransom during the summer to the tune of $350—more money than the average farmer would see in three years. Bandits and kidnappers are an increasing menace. But, as partial compensation for all that the farmers have suffered from the exactions of the military, crops in this section are the best in years."

Rev. Samuel J. Curtis Writes of a Revival at Mount Silinda

"'A little leaven leaveneth the whole lump.' Our revival began with the open confession of one boy, the son of a chief. With the freedom and joy that came into his heart he was able to influence others, until many hearts and faces were made glad with that joy that comes from knowing one is right with God. As they become free they become concerned about their friends. How those girls and boys are praying! In true African style, with far more noise

than most Christians, but with true earnestness and conviction. I shall never forget it.

"One boy was asked how he felt now that he had confessed and had begun again to follow his Master, and he said, 'Oh, I feel so free!' The conviction and enthusiasm of these boys and girls is intense. We resolved to direct it along constructive channels; so on last Monday morning I called for four boys to go with me to one of the outstation schools in order that they might preach to many who had not found Christ. They were more than glad to go. Over hill and valley under the burning sun they traveled, and how they did preach and persuade those boys and girls.

"At the Beacon Hill School nineteen confessed Christ. One of the boys, while speaking there, encouraged some of the timid ones by saying, 'Do not be afraid of what your parents will say. Do what God wants you to do. My father is a chief, but it is better for me to follow my Master, Christ.' At Valley School twenty-one confessed Christ, the girls outnumbering the boys. This is out of the ordinary in this country, where women are considered on a level with cattle.

"The hearts of these four were glad to know that they had been of service to their people. Who can estimate the good they received, as well as gave, in working for their Master and spreading the 'Glad Tidings'!"

Miss Catherine Quickenden Tells What Bible-women Accomplish in Aruppukottai

"How much the terrible caste system has to answer for in India! I can't begin to give the number of women and girls who are being taught by the Bible-women, have learned to love the Lord and are truly Christians, though their names are not on any church roll. 'Secret disciples' is not quite the proper designation for them, for their faith is no secret in their own homes, where they suffer many petty persecutions from their relatives. It is generally when they begin coming to church and talking of baptism that the caste interferes and real persecution comes to them and their families. Hence their fear of caste. Just now one caste has made a rule that no woman or girl should study, and has forbidden the Bible-woman to enter their street because some of the younger women want to follow the example of an older woman who has been baptized. She came to me recently for comfort and said, 'Anyway, they cannot separate me from my Lord and Saviour.'

"Kunjuram is only eighteen but is married to an old man. Her lot is not an easy one, so she welcomes the visit of the Bible-woman and says to her, 'Tell me lots about Jesus; He is the true God and He comforts me.'

"Rajamal and Sunmugam are two very eager pupils, but one day the father of one and the husband of the other came in while they were having their lesson, tore up their books and told the Bible-woman she was ruining their girls by telling them about our God, and that she must stop coming unless she would only teach them to read. Some parents would even be willing to pay the Bible-woman if she would teach their girls to read from Hindu books and not mention anything about the Lord Jesus. This is one of the temptations our teachers have to face, but they are very faithful to our goal, which is, to get the Bible into the hands of the people as soon as possible.

"Ramu's whole family are keen to hear anything their teacher can tell them about our Lord. But caste prevents their coming out openly as Christians. A recent pupil is a sad case. Her parents are dead and her husband has forsaken her and gone to live with a woman in another village. She says to her teacher, 'I am surrounded by demons, but Jesus my Saviour keeps me and His Word comforts me.'

"Many of the widows find comfort because our Bible-women are also widows. In Karisakulam recently four widows became pupils because of the Bible-woman's happy face and manner. They said to her, 'We are always sad and have no hope in this world or the next; you also are a widow, yet you are also happy; can we find the same joy?' Another widow in the same village was leading a wrong life. N. felt she must save her if possible, and one day had her chance when this woman asked her, 'What is the benefit of learning to read?' N. answered, 'What hope have you in this life or the next?' After a very thoughtful pause the widow replied, 'None at all.' Then N. told her of her own hope and what the Bible meant to her, and about the Lord Jesus. The woman broke down, cried, and confessed her sins; now she and her daughter are eagerly learning to read."

Rev. Henry C. McDowell, Galangue, Reports

"We now have fourteen buildings covered with tiles and in permanent condition. Really the buildings made possible by the A. M. A. grant have given Galangue a standing. The carpenter shop is ideal. The tailor shop is doing splendid work. During the present season they have made about 800 garments. The shoe shop is filling a real need. They have made some first-rate shoes, too. The blacksmith shop keeps busy making axes, hoes, and farm repairs. They have also built another cart this year. The farm is the best in this part of the country. Coles will plant about 120 acres this year. In three or four years we hope to see the farm fully supporting the boarding schools and day school."

MISSION NEWS

AN OPERA FOR THE NEAR EAST COLLEGES

The Metropolitan Opera House, New York City, will be the scene on Friday afternoon, December 2, of a special performance of "La Tosca," with Mme. Marie Jeritza, Antonio Scotti, and Giacomo Lauri-Volpi, for the benefit of the Endowment Fund now being raised to care for the work of Robert College, Constantinople; American University of Beirut; Constantinople Woman's College; the American College of Sofia, Bulgaria; Athens College, Greece; International College, Smyrna. This performance has been arranged by the Trustees of the American Colleges in the Near East through the courtesy of the Metropolitan Opera Company.

OUR SCHOOLS IN MEXICO

The year seems to be opening very well for schools of our mission in Mexico. At Guadalajara, the Instituto Colon has matriculated 143. The Colegio Internacional has an increased number and more boarders than the regular dormitories will accommodate. From Hermosillo we hear that there is an increase—75 matriculated when last heard from, and Mazatlan expects a still larger number.

GOOD NEWS FROM MADRID

At last the American Board mission work in Spain has a real home—a home that no bigoted interpretation of the law can rob them of—a "villa," to be exact, in one of the most beautiful locations in all Madrid. This new home, a large dwelling house, is on a hill back of the famous "concha," or shell-shaped beach, of Spain's most charming summer resort. It is about 100 feet above the avenue that runs around the beach.

"It is a three-story house, with garden, reached either by winding road or by steps directly from the avenue below. On the ground floor there are three large rooms in a straight line, with folding doors between, which will make a very nice chapel for our congregation of one hundred communicants," writes Mr. Wayne H. Bowers.

The villa commands a lovely view over the "concha" and right out to the open ocean, and may possibly be "one of the prettiest locations occupied by a mission property anywhere in the world. Let us hope that the spiritual work done there may measure up to the beautiful natural surroundings," says Mr. Bowers.

The funds with which to bind the bargain came from America at a most opportune time, for an ejection suit had just been closed, with a judgment against the Protestants.

The pastor of the new Madrid church, for it will be arranged to serve in this capacity, will live upstairs.

RELATIONS CORDIAL

"Relations with the government officials for education, both Syrian and French, are very cordial." This is the statement made in the report of the Board of Managers of the Boys' High School at Aleppo. This school is one of the Protestant centers of learning in Aleppo, and the director of it, in the eyes of the Government, is the head of that community. The Boys' High School has this year developed into two separate schools, i.e., the Junior High, with grades 7, 8, and 9; and the High School proper, with English Preparatory classes (IV and V Forms) and the Freshman class. The standards of these six classes are in accord with the standards of the college whose work was suspended in 1915. The lower floor of the new building has been made over into a hostel, a much-needed place for boys outside Aleppo to live in.

THE THIRST FOR KNOWLEDGE

The popularity of the American Collegiate Institute in Constantinople is constantly increasing. This year the pressure on the boarding space was greater than ever before. After the dormitories were considered full and further pupils were refused admission, the father of one boy was so insistent that he was shown a small room occupied by the engineer of the school. "This is the only place where we could accommodate your son," said the head of the school, Dr. James P. McNaughton, believing that this would end the matter. But no—the father accepted it without hesitation!

MOHAMMEDAN STUDENTS AN INFLUENCE FOR GOOD WILL IN SOUTH INDIA

Communal quarrels and riots in India between Hindus and Mohammedans are often brought before the world through the press. Heads shake doubtfully as these incidents arise. What is going to happen in India? Rev. Edward L. Nolting of the American College, Madura, South India, adds a word of hope to the story of these disturbances which arise, sometimes within the walls of the college. "There is much agitation for a better relationship, especially between the Hindu and Mohammedan," he writes. A Mohammedan student, who, after being out of the college in business for some time, has returned to continue his studies, is one of the greatest factors in bringing about this reconciliation. He is a real and aggressive leader, possessed of conviction that the need of tolerance and fellowship between the communities is tremendous.

RELIGIOUS LIBERTY AT SHAOWU

Since January there has been no interference with the religious liberty of the Christians in Shaowu. Church services are held as usual and the day schools continue their regular sessions, although with a large reduction of pupils on account of the activity of certain officials to get parents to send their children to Government schools. In February the Executive Committee of the churches declared that the Han Mei (Boys' Boarding School) must not open. After learning that there would be no opposition to this, however, the plans were changed and the school opened for a three and a half months' term. The numbers attending will doubtless be much smaller than usual owing to the circulation of the earlier notice. But there are some students nearly ready to graduate who think that the school should not be closed now that opposition has subsided. The Chinese Committee, therefore, in whose charge it has been left, decided in favor of these pupils' plea.

A DONATION OF DIARIES

Another gift, precious in its record of the life and works of a true missionary of the Cross, has been given the American Board in the shape of thirty-three "Year-Books," or diaries, written by Rev. Henry T. Perry, D.D., of Ashfield, Mass., a retired missionary of the Board, who served thirty-seven years in Turkey.

Dr. Perry was located in Sivas from 1867 to 1886, and again from 1892 until 1913. His diaries cover the years between 1870 and 1886 and are resumed again in 1892 and carried on until 1913. These volumes, which are a storehouse of stimulating thoughts and a condensed history of one man's labors and aspira-

FINAL HONORS TO MOTHER EDWARDS

Three views of the funeral procession as it passed between the lines of Inanda students holding palms and wild flowers. The coffin was carried by three Zulus and three Americans.

tions, are now given into the hands of the American Board for safe keeping by Dr. Perry himself, with the only condition that they be available for research to Dr. Perry during the remainder of his life, and to his heirs after him.

The hand-written pages are full of choice comments on the life of a missionary in Turkey during those early years. Something of the handicaps under which workers labored may be imagined by noting a comment found in the diary of 1870, which shows how meager were the literary tools at hand, and how great was the need for text-books in the Turkish tongue. In this notation Dr. Perry says: ". . . Also the work of teaching without text-books in Turkish—the pupils being too far backward in English to use the help found in our hands in the languages foreign to them—staggered me, but I had been trained to put my trust in God; and taking hold with Him, my Lord Jesus led me on and through in His way."

Something of the spirit which motivated this pioneer missionary is found in another paragraph of the same year, in which Dr. Perry again comments on the work he had been doing with students: "My blessing with those students, during the brief time till I was called away by the illness of my wife, has its source in the Cross of Christ." He there wrote: "He taught me the way of fellowship with Himself; the surrender of self-will; the obedience to His command (Matthew 28 : 19) to make disciples of all the nations; baptizing them; and teaching them to observe all things whatsoever He commanded; separation from the world in all its acting; abiding with Christ, the Crucified One. So far as I did this, He gave His blessing in plentiful showers."

TWENTY MILLION PEOPLE WITHOUT A DENTIST

Many groups of people have come to the Fenchow Hospital in Shansi, China, with infected and ankylose jawbones, some of them traveling ten to twelve days to get there. Many of these sufferers have been unable to eat solid food for years; a little soup or porridge has been their nourishment. In a great number of cases large portions of the jawbone have had to be removed. Artificial joints, adjusted by the clever hands of the mission doctors, have enabled these people to return happily to their homes.

A CHRISTIAN FEAST AT GALANGUE

The church at Galangue, West Central Africa, decided to try out the statement that "making others happy is more fun than trying to make yourself happy." So last Christmas they planned a great

east, to which 500 of the crippled, ged, deformed, and blind of the ountryside were invited. For the urchase of rice and meat $43 was aised. Twenty bushels of corn were aken from the church's supply of orn. More than 700 unfortunates ame to partake and 800 more looked n. Improvised pushcarts and hammocks were used to get the people here. Many old folks came who had not been outside their villages for years. There was a Christmas service after the feast. It was a triumph of coöperation. The people were delighted with the whole affair, and plans are already underway for this year's feast.

"WHEN I GET TO HEAVEN"

The Hindu religion is not kind. Not long ago a pretty Hindu girl, whose misfortune in life was that her hands were deformed and her legs mere stumps, lived alone with her sister. She earned her way by making and selling cakes. She had neither father nor mother. A relative came; promised to marry her; betrayed her and left her to her fate. Her relatives, learning of her plight, tore the roof from her house, hoping to be rid of her. "It was then that we found her," writes Miss Catherine S. Quickenden of the Madura Mission. "We sent her to the hospital. During the past three months she has learned what love is and what it means to be a Christian. She is happy, and looking forward to earning her living by cooking." In a recent conversation with this girl about the idea of salvation, Miss Quickenden was pleased and deeply touched to have the girl add to her story, "and when I get to Heaven I shall be able to walk like other people."

MOTHER EDWARDS' FUNERAL

The old Lindley home on the Inanda Campus, surrounded by the larger school buildings of a later generation, stood clothed in solemn stillness on Sunday afternoon, the 25th of September. Directly in front were seated between six and seven hundred of the Zulu people, who had assembled to pay their last homage of love to Mrs. Edwards, their departed Mother in the Spirit. There were those of all ages, representing several generations, who came to remember one who will always live to them as one of God's great interpreters.

The last requests of Mrs. Edwards were significant of her long, self-effacing life and simple faith—Let me be placed not in any fine casket, but in a plain wooden coffin, as are the native Christians, and let no word at the funeral be spoken in my praise. Let Jesus be glorified.

It was Dr. J. D. Taylor who made these desires known to the people as he opened the service, and who rendered such admirable compliance in his remarks: "It is usual on an occasion like this to give expression to sorrow, but today we gather in solemn joy as we remember one whose life was complete, and we rejoice in her triumphant victory in Christ. There are those of us who would have been glad to procure a fine coffin as a token of our love for Mrs. Edwards, but we must honor her expressed wish. If in a larger sense we wish to accord her our highest praise, then let us glorify the Christ whom she served."

A Few of the Funeral Assemblage

Rev. Cetshwayo Goba, recently retired from active service, but acting as seminary chaplain, then rose to refer to the early days of the school when Mrs. Edwards began her work. From the beginning, he said, hers was a spiritual service. No one ever came to her for help but found blessing far exceeding anticipation.

Rev. John Dube, son of the first ordained pastor in the field, followed. "Mrs. Edwards came here before I was born and has rendered the greatest service to our people. She brought us education, but was always more anxious that we should know Jesus Christ."

Now, in turn, all present mounted the veranda steps to file past for a last look at their devoted Mother—women, some who had been students at Inanda in the early days and themselves now approaching advancing years; younger women with babes in arms; the men of the countryside, old and young; the boys from Ohlange Institute; Mr. Dube's school; and present girls of Inanda. As they went by, it seemed as though the years passed with them, each one holding its own laurel.

Finally came the march to the grave, the bearers, missionary and native together, passing between the students who lined the way, holding palm branches. Mrs. John Mdima spoke in behalf of the women at the grave side—Mrs. Edwards brought us the light of the mind and of the Spirit, and withal we were to her children of God in an equal sense.

For each one to glorify Christ in his own life will be the most fitting and indeed the only appropriate memorial to Mrs. Edwards. She wishes, in fact, not so much as a tombstone. One felt in contemplation of the day that if he can fill his years with service to the Master as she did, then he, too, will be ready when the final summons comes.

The Grave of Mother Edwards

The stone at the left stands between the graves of Rev. and Mrs. Pixley.

MISSIONARY PERSONALIA

FATHER PARTRIDGE

Rev. Ernest C. Partridge, when this was taken, was the Director of Education of the Caucasus Branch of the N. E. Relief. He is now in Syria. He is holding two out of the 14,000 youngsters under his care.

REV. ERNEST C. PARTRIDGE, after five years as Director of Education in the Caucasus, has gone to Aleppo to do evangelistic work in the Armenian community there. "I believe it to be the greatest opportunity in Turkey and Syria today," he writes.

REV. OBED S. JOHNSON, PH.D., lately missionary of the Board in South China, has begun teaching classes in the Chinese language and the history of Chinese civilization at Leland Stanford, Jr., University. His selection for this work was largely due to his studies concerning "Things Chinese" while he was in China, and also to his specialized work in Chinese at the University of California during 1924 and 1925, which secured him the degree of Doctor of Philosophy. His thesis, "A Study of Chinese Alchemy," is now being published by the Commercial Press of Shanghai, China.

REV. HUGH HUBBARD reported himself in September as alone in Lintsing, the only foreigner within sixty miles, while Mrs. Hubbard was in Tunghsien. All the Chinese workers were out preaching. The hospital had not suffered under Dr. Hsu's management; he had been able to solicit $700 in donations from local Chinese; yet the medical work had been seriously embarrassed financially by the many soldier patients who did not pay. The girls' school had more students than usual; the boys' school fewer, owing to economic depression. Mr. Rowland Cross two weeks later reports Dr. Robinson as in Lintsing.

DR. JOHN S. CHANDLER, head of the Language School, Kodaikanal, stated at the Madura Mission meeting that in obedience to doctors' orders he would be resigning from the work on the first of January, 1928. He will then have completed more than fifty-four years of active service in the mission field. "Continually the name of Chandler is recognized reverently by those we meet," writes Miss Swan. "It was a lesson to us to have him, in his seventy-fifth year, return so full of enthusiasm to add dignity and secure foundation to the newly beginning Language School. So many times his explanation of a custom or his story of early days helps us to adjust ourselves more easily to strange India. His appreciation of the humorous; his untiring interest in the new Bible translation work; most of all, the serenity and confidence of his faith have helped us. Confidence, enthusiasm, the beauty of Christian faith, are his gifts to us."

REV. EDWARD P. HOLTON of the Madura Mission has been ordered out of India by the doctors. For thirty-six years he has made many contributions to the work of the mission as a district missionary. Both Mr. and Mrs. Holton, because of their willingness to move from station to station, have made acquaintances far and wide. He knows the village customs and the village ways; it is a joy to hear him use the familiar Indian proverbs; people give him their attention easily when he talks.

REV. ALDEN H. CLARK of Ahmednagar has been made Moderator of the Church Council, with its forty-four churches. When he protested strongly that an Indian ought to do this work, he received the reply: "Please stop calling yourself a foreigner. You are one of us, and that is why we have chosen you for this position." They are strong in the opinion that a missionary could give the push forward the Council needs just now better than an Indian.

REV. AZEL A. MARTIN of Battalagundu has been chosen chairman of the West Local Church Council of the Madura Mission, consequently has been engaged with the affairs of administration throughout the mission. The problems of finance, of discipline, of transfer of pastors, and location of young men who are candidates for ordination, are in his line of work; also the representing of the Council at special meetings. Not long ago he made a trip with

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CHINA NEEDS STEREOPTICON PICTURES

One of our missionary doctors in North China could make splendid use in outstation work of discarded colored lantern slides. The subjects of particular interest to the Chinese are Religion, Travel, Education, and Industry. Those interested to contribute such material for shipment to North China should correspond with

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Indian co-workers to dedicate a village church. Non-Christian friends of the congregation crowded in, a man and his wife were baptized before them all, and $150 was raised for the work of the pastorate. The village realized the value of church organization, for the Council had helped it materially to build the $1,300 church.

Miss Hazel Hotson, who is getting a belated year of language study at Constantinople, has recently had the privilege of welcoming Rev. Dr. and Mrs. Lewis T. Reed of the Flatbush Congregational Church, which furnishes a part of her support. They went to Adana to see for themselves the hospital with which their nurse, Miss Hotson, is connected, and to meet her associate, Dr. Haas. We wish others could see their church project "in action" overseas.

Miss Lucy I. Mead and Miss Margaret Ann Smith, both of the North China Mission, are teaching in Turkey this year—Miss Smith in Merzifoun, Miss Mead in the American Academy for Girls at Scutari. Miss Mead's address is P. O. Box 257, Stamboul, Constantinople, Turkey. Miss Sarah Corning, a trained nurse, and Miss Helen Wells have gone to Merzifoun. Alford Carleton, who has been teaching in the Aleppo High School, is studying in Hartford this year and expects to travel extensively for the Student Volunteer Movement during his second semester.

Dr. H. H. Kung, who has been long associated with the Oberlin work in Shansi, and who until lately was Minister of Industry in the Chinese Nationalist Government, wrote a short time ago to his friend, Dr. George Hinman of the American Missionary Association, that certain disgraceful things which have occurred in China during the last few months would not have happened "if the genuine Christian spirit of toleration had fuller play in the relations between the foreign powers and China. But because of the lack of sympathetic understanding and toleration, trouble makers have had a chance to do mischief when the high authorities were busily occupied with important internal and international affairs. Before this letter reaches you, I hope you will hear more optimistic news with regard to the Christian work in this land."

Rev. Gladwyn M. Childs, of Bailundo, has been made a member of the Board of Education, which has been given a mandate to re-write the curriculum of all the schools of the West Africa Mission, and has been asked to take special note of the Bible and of industrial and agricultural work. Further interest is added by the publication of a new Portuguese law for the Colony, which evidently gives the mission the right again to teach the vernacular in the first grade. Mrs. Childs has had charge of the dispensary.

Mr. David J. Julius, on term service in Aleppo High School, is enthusiastic over the school and his associates. His contacts have "broadened my horizon and deepened my faith." He was looking forward to "a happy few years of service with the Aleppo people."

Miss Lucie Borel of Adana has, at the request of the Turkey Mission, just received full appointment as a missionary of the American Board. Miss Borel was born in Switzerland and educated in the Gymnasium of Neuchatel and the Institute of the Science of Education in Geneva. Since 1899 she has taught in the Girls' School at Adana as an associate missionary under the Woman's Board of Missions. The past year she spent her furlough in America for the first time and returned to Turkey in July, bearing with her the good wishes of a host of new American friends.

Rev. Edward H. Smith attended in September the First National Assembly of the Church of Christ in China. "There are not lacking signs," he says, "of a vigorous Christian awakening in this church. Persecution, the forced withdrawal of missionaries from interior stations, the sudden assuming of large responsibilities, have produced the normal reaction. From now on we may expect a vigorous forward movement of the Chinese Church."

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JAPAN'S CHRISTMAS GIFT TO AMERICA

Continued from page 445

AMERICA'S MESSENGERS TO JAPAN

Those Friendship Messengers were sent by tens of thousands of children representing every state in the Union. The children had dressed the dolls themselves, secured their tiny passports and railway and steamer tickets, and had sent along with them their own individual messages of good will to the boys and girls in Japan.

The Japanese papers caught the story and reported it in full, with many pictures of the dolls, to every city, town, and village, and to every school in the land. Thousands of children welcomed the Doll Messengers at the wharf as they arrived on the various steamers. They met them at the stations, oftentimes waving American and Japanese flags.

At the official reception in Tokyo, our American Ambassador, Hon. Charles MacVeagh, made the presentation speech. The response was made by Viscount Shibusawa, the "Grand Old Man of Japan," now eighty-eight years of age, who, for seventy years, has promoted friendship between Japan and America. Seated in places of honor were Princes and Princesses, the Minister of Foreign Affairs, the Minister of Education, and many distinguished gentlemen and ladies. Two thousand children selected from all the schools in Tokyo crowded the great hall.

A special welcome poem was written, set to music, and sung in all the schools of Japan. "Kimiga Yo," the Japanese National Anthem, and the "Star-Spangled Banner" were also sung, and everywhere American and Japanese flags were displayed.

ALL JAPAN TURNED OUT

Every Prefecture staged its own welcome and then every city, and finally every school which received one welcome Messenger to stay forever in that school. Thousands of photographs and half-a-dozen films tell the story of the joyous welcomes given these little Messengers, who assured the people everywhere that there is, in America, a loving heart for the children of Japan and their beautiful Doll Festival.

In one place the children were so excited "they could not sleep nights," as the mothers reported. "It is doubtful if the children are any more enthusiastic than the elders," wrote a missionary observer in Kyoto.

The *Osaka Asahi Daily* offered a prize for the best welcome song by a schoolgirl. More than three thousand poems were turned in for the prize. It was won by a Korean girl, Tei Kyoku Cho. When the Messengers were welcomed in Seoul, Korea, her poem was dramatized and put on as a play to entertain the Doll Messengers, and also the huge audience of 2,000 children.

The welcome reception arranged by the *Asahi Daily* in its own auditorium was attended by 3,000 schoolgirls, each of whom is said to have brought

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her own doll to the reception to share in the fun. That was the reception at which the Korean girl's poem was first sung, and where she was given a special Messenger of Friendship as her own. Thus good will between Korea and Japan was cultivated.

WELCOMED EVEN AT THE IMPERIAL PALACE

After long deliberation, the Department of Education decided that Miss America should go to Princess Teru, the daughter of their Imperial Highnesses, the Emperor and Empress of Japan. But, in order that she might not be lonely in going to her new home in the Imperial Palace, her forty-eight sisters, Misses Maine, Kansas, California, and the rest, went with her for an audience with Their Majesties and for a six days' visit in the Palace.

On leaving the Palace, the Messengers were astonished to receive the present of a toy each from the Empress. And she was so delighted with their visit that she ordered the best cabinet makers in Tokyo to build a miniature Doll Palace in which to house the Messengers permanently in the Imperial Education Museum in Tokyo.

This extraordinary welcome given to the American Doll Messengers of Friendship by the entire Japanese people has furnished the background for the coming to America of the wonderful Doll Ambassadors of Goodwill. They are coming to be here for Christmas and to join, if possible, in our Christmas festivities.

A WELCOME TO JAPAN'S MESSENGERS

The Federal Council's Committee on World Friendship among Children is now planning for the best possible welcome receptions in Washington and New York, and then the little Ambassadors will divide into five or six parties and tour the country, visiting, it is hoped, a hundred of our principal cities.

Not until Mr. Sekiya, the envoy, arrives will it be possible to make definite plans for the final disposition of these beautiful Goodwill visitors. But wherever they may be given their final homes, the people, and especially the young folk, of our land should know how Japan hailed our expression of friendship and should give the most cordial welcome possible to her little Ambassadors of Goodwill.

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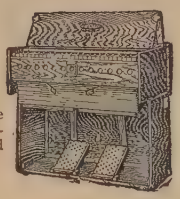
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THE CHRONICLE

Sailings for the Field

October 8. From New York, Miss Gladys E. Clark, Miss Marycarol Jones, and Miss P. Marguerite Grove, *en route* to Marathi Mission.

October 9. From Boston, Miss Frances Emerick, *en route* to Marathi Mission; and Mr. E. C. Lockwood, *en route* to Madura Mission.

October 11. From New York, Mrs. Katherine S. Maxwell and children, returning to Zulu Mission.

October 19. From New York, Rev. and Mrs. Frank T. Meacham and daughter, and Miss Louise F. Torrance, *en route* to Rhodesia Mission; and Rev. and Mrs. Otto P. Githens, *en route* to Zulu Mission.

October 21. From San Francisco, Rev. and Mrs. Robert B. Whitaker, and Miss Flora K. Heebner, returning to North China Mission.

October 28. From San Francisco, Mrs. Howard S. Galt and children, and Mrs. Elmer W. Galt and children, returning to North China Mission.

Arrivals from the Field

September 2. In Boston, Rev. W. C. Bell, of Dondi, West Central Africa.

November 1. In New York, Pres. Floyd H. Black, of Sofia-American Schools, Samokov, Bulgaria, and Pres. Cass Arthur Reed, of International College, Smyrna, Turkey.

November 3. In Providence, R. I., Miss Fannie I. Noyes, of Merzifoun, Turkey.

Arrivals on the Field

September 21. In Madura, India, Rev. and Mrs. J. J. Banninga, returning to the mission.

September 28. In Constantinople, Turkey, Rev. and Mrs. J. Kingsley Birge, returning to the mission.

September 28. In Smyrna, Turkey, Miss Olive Greene, returning to the mission; and Miss Ruth C. Hitchings, joining the mission.

September 29. In Athens, Greece, Miss Dorris Clarke, on three years' term, to Turkey Mission.

October 2. In Mazatlan, Mexico, Miss Dorothyanne Oliver, to teach for three years in girls' school.

October 11. In Coimbra, Portugal, Dr. and Mrs. H. Veazie Markham, Miss F. Louise Rounds, and Miss Mary Thomas, *en route* to West Central Africa.

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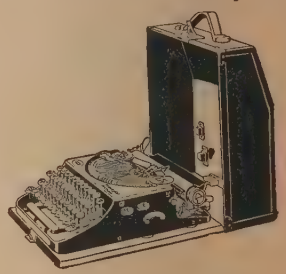

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BIRTHS

September 13. In Mt. Silinda, Africa, a son, Elton Samuel, to Rev. and Mrs. Samuel J. Curtis.

DEATHS

August 31. In Hot Sulphur Springs, Col., Mrs. Thomas W. (Zula Huydam) Houston, aged 65 years, formerly of China Mission.

REV. H. D. GOODENOUGH

Mr. Goodenough, who was for thirty-one years a missionary of the American Board to the Zulus, died in Rochester, Mass., on August 24. He was born in 1852 and spent his early life in Barton, Wis. He graduated from Oberlin in 1877, and the next year married his classmate, Caroline Leonard. He graduated from Oberlin Seminary in June, 1881, and in September of that year went to Africa, beginning his missionary work as principal of Amanimtoti Institute at Adams, Natal, where he taught for seven years.

During these years he began to suffer from deafness, which was the great affliction of his life. He came to America for medical aid, but it was unsuccessful.

After his return to Africa, he spent four years in station work: first at Adams and then at Umvoti. In 1894 he was sent to the new city of Johannesburg, where gold had recently been discovered. This had brought a rush of Whites and Negroes and the work was interesting and important. Mr. Goodenough could speak Zulu and a church and night schools were held for these people.

In addition to this, his duties were many and varied. He was in turn secretary and chairman of the mission, interested in the publication of a Zulu hymn book, translated sixteen of the hymns, and was so useful in many ways that for years his deafness was not too great a handicap.

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In 1913, however, it had increased to such a degree that he resigned from the mission, but remained in Africa for a time, helping his eldest son, who was getting established on a farm. From this time on, his deafness, as well as failing eyesight, was a heavy burden. He had lived an active life, but then was largely cut off from sharing the life around him. But in spite of all, his presence was a benediction, for he showed a kind thoughtfulness for others and a patient acquiescence in God's will for him.

MRS. CAROLINE S. ADKINS

Mrs. L. J. Adkins, who died very suddenly in the American Hospital at Adana, Turkey, on October 11, was born on February 8, 1896, in Elmira, N. Y., brought up in that town, and graduated in 1919 from Elmira College. She then graduated from the Kennedy School of Missions, Hartford, Conn., in 1921, and received her B.D. from Hartford Theological Seminary in 1924.

While studying at the Theological Seminary, she met Mr. Adkins, a graduate of Cambridge University, who had come to the United States for his theological training, and they were married on May 30, 1924, sailing in July of that year for missionary service at Adana.

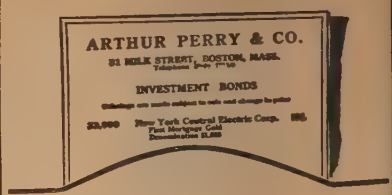
Mrs. Adkins was unusually well qualified for missionary service and her death is deeply felt by members of the mission and her many Turkish friends. She leaves a small daughter, Sarah Anne, who will be brought to Mrs. Adkins' parents in Elmira as soon as Mr. Adkins is able to arrange to leave Adana.

ZULA S. HOUSTON

Mrs. Houston was born in Wyandotte, Kansas (now Kansas City), the second white child to be born in that place. She and her two brothers were brought up by an aunt at White Church and Leavenworth, Kan., and she later became a teacher in the Leavenworth schools, and taught until August, 1888, when she married Thomas W. Houston.

After three years in Chicago, while Mr. Houston pursued his theological studies, they went to China as missionaries. In 1895 ill health compelled the return of Mrs. Houston, but the following year she returned to China with her five children. In 1899, however, Mr. Houston's health failed and they returned to the United States, where four more children were born. Of these, seven are now living, and one, Lyda, is now in China.

Mrs. Houston was a devoted mother, talented in drawing and painting, and a beautiful and courageous woman. She came of old Knickerbocker stock and partook of the sturdy character of those pioneers.



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Fortunes Have Been Found in Old Attics and Store-Rooms

High Prices Paid for Old Stamps on the Original Envelopes

MANY OLD STAMPS, both U. S. and Confederate, are worth from $50 to $5,000 each. Not all old stamps are rare, but generally speaking, the most valuable ones are of the old issues. Collectors during the past few years have been studying postmarks as well as stamps, so that today nearly all old stamps are worth more on the original envelopes than those which have been cut off. A rare stamp removed from the envelope while still valuable, is worth from 10% to 50% more when on the envelope.

When clearing out attics and storerooms, old correspondence is often destroyed. There may be good reasons for burning letters of a private nature, but the *envelopes* bearing stamps should be saved and sent to Mayor Brooks of Marshall, Michigan.

MAYOR H. C. BROOKS
of Marshall, Mich.
STAMP EXPERT

Mr. Brooks requests the readers of THE MISSIONARY HERALD to make a thorough search through old trunks for correspondence running from 1845 to 1865. The letters may be saved and the envelopes (or folded letters) sent to him for inspection and appraisal. He will examine them carefully and make a prompt report. No one is obliged to sell unless Mr. Brooks' offer is acceptable. In the event the envelopes are not purchased, he guarantees to return them in good order.

The stamps especially desired are U. S. and Confederate, but Canadian, Hawaiian and other foreign issues are purchased provided they were used before 1865. The majority of stamps used after that date are extremely common and of little or no value.

Mr. Brooks is a private collector who during the past three years has paid thousands of dollars to people answering his advertisements. Loose stamps he does not buy except very old issues unused, or mounted collections formed before 1880. Revenue stamps, such as found on old photographs, deeds, mortgages, etc., are not wanted. Other things like old coins, Confederate money, old books or relics, may be of value but he is not interested in these. He is, however, willing to appraise and submit offers on old autograph letters of men who were prominent in early American history—Franklin, Washington, Jefferson, Adams, Marshall, Hamilton, etc.

Besides the rare stamps, Mr. Brooks buys thousands of duplicates of the commoner varieties for study purposes, so nothing should be thrown away even though many stamps may appear to be exact duplicates. No dates or other marks should be written, as these are not needed and are often hard to remove. Bunches of envelopes should be well wrapped and protected with cardboard to prevent wrinkling or damage in the mails. If sent by registered mail Mr. Brooks agrees to refund the postage expense.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters *investigate their value.*

Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 240, Marshall, Mich.